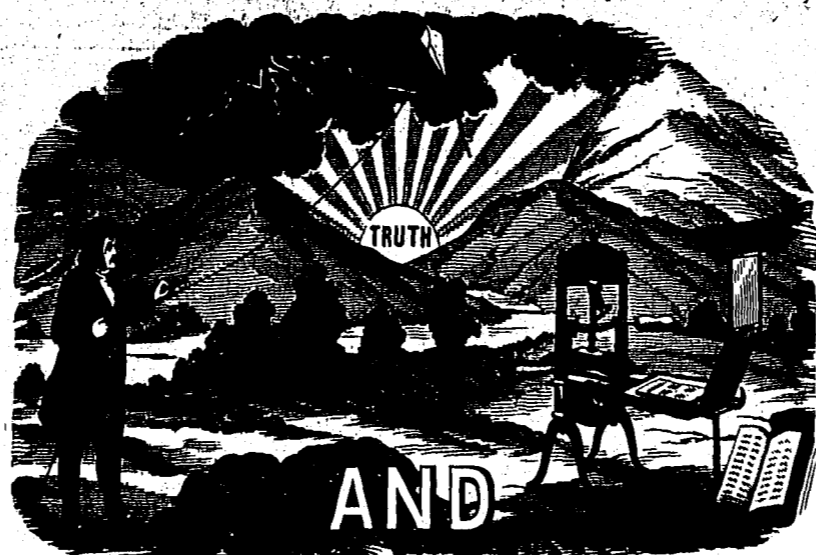


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

August 4th, M. S., 35.

JOHN WARNER.
(Dutham, Bucks County, Pa.)

That was really a smart old man; wasn't he? [alluding to Dr. Benjamin Rush.] And I am real glad I can come right after him; for his influence seems to make people strong. I used to work sometimes, or come to this city. Did you ever see a Durham boat, as they are called? Ques.—What do you mean by that? Ans.—Why, we used to travel down the river and bring our grain and things here. Ques.—Upon the Delaware, or what river? Ans.—Down the Delaware, from Durham, Bucks county. Well, I came down to this city many a time, and I had what I thought was really a good time. I made some money and spent it; but things have changed since then. Now they have got railroads, and everything is done very different; and I suppose most people would not care to hear from an old man that was never of much account when he lived, except to get something to eat and to wear. [Yet you can give us some useful information. Did you live before the canal was built?] No; it was while it was built and afterwards. But then, we did not use the canal. We did not like it—thought it was going to take our bread and butter out of our mouths. That is the way it is always. I have travelled a good deal and have seen a good bit; but whenever anything new is going to be done, people get scared and think they are going to lose everything by it; and that is the reason why people do not get along as well as they would, if they all took hold and worked together. I used to live a few miles below Easton, and my name is John Warner. I am not smart like that old man who has first been here [Dr. Rush], but then I cannot help that. I am honest and try to do what is right. Ques.—Have you been in spirit life long? Ans.—Yes; but if you don't have anybody to tell you how to get back, what are you going to do? [You have a good while to live, Mr. Warner.] Yes, I do not see any end to it now.

DR. JENNING.
(Easton, Pa.)

Could I have the use of your valuable paper to send this message to some of my friends? [Oh, yes, we are perfectly willing.] I used to live in Easton, and I have friends there who, I am satisfied, would be glad to hear from me, if they could realize that I existed; and it seems to me this is the only way to convince them of the fact, that my life is continued and is better and more useful than when I continued in the form. You may give my name as Dr. Jennings of Easton. Ques.—Is there any body there that you would have the paper sent to? Ans.—No, there are readers of it there, and I will be recognized by some one. Ques.—Is there anything you can think of in the way of a test to your friends that they may know you were here? Ans.—I think my name will be test enough to them. My wife perhaps will get some knowledge of the communication.

AN UNKNOWN SPIRIT.

I have learned the necessity of making use of every available avenue to give thought to the multitude; and as it seems, that in giving a communication yesterday, I gave some new ideas to one, and thinking the public will also be gratified with some of the ideas, I will give them to the best of my ability. There has been, if you have noticed it, in the past few years, a great deal of destruction of life. It seems that there have been thousands carried away, in full and vigorous health, without a moment to reflect; and from your standpoint, perhaps, it looks fearful—as though that power that guides and controls everything lacked wisdom or justice. But when you come to understand the law of force, and know the use that is to be made of such material, you will see that the wisdom of that power is beyond your comprehension, and you will never doubt again. Now, the reason of such destruction of life has been to take into the spirit world a strong magnetic power that could make material, or sufficient force to demonstrate itself to the human family. The spirit that leaves the feeble, broken-down frame takes a long time to gain strength and power to do any great amount of labor. But spirits ushered into eternity without a moment's warning, in strong and vigorous health, after the first shock of the change, when they really recover consciousness, and know that they have left their bodies and that they are spirits, they gain strength and power sufficient to do a great amount of work; and they are needed to make up a sufficient amount of material to people this world with spirits, that all eyes may see and all ears may hear; and every individual understand that life is eternal. It seems that in working, the most minute action of the universe holds some power to relieve and alleviate the human family from unnatural conditions, and there is no one event, although it be estimated dreadful in the mortal sight, but what has its uses and purposes, in some way, to make conditions for what we feel and know will be in the future. [Who is the friend?] No name is given.

GENERAL NATHANIEL GREENE.
(Of Revolutionary fame.)

I lived and acted in these United States when the country seemed a feeble unit, when hearts hardly dared say it was an independent power. I have watched since that change, that the world claims to be death. I have watched with deep anxiety the growth of this great country, and I see now, that although I felt that I was an important being, and that I was doing a stupendous work, but I see and realize to-day, that I was only an instrument used to produce conditions to make this nation what it is. Although but an atom and doing an individual work, I felt strong and independent, knowing that all things tended to the elevation of the human family. I am not gifted with speech, or the power to portray my feelings, but I ask you, as American citizens to look well to coming events. You are, to-day, about to take a plunge. In what direction do you design going? You have invited to your shores almost every other nation, and hold within your limits magnetic forces that will either destroy or build up. There are organizations now, that are designing to overthrow this government, to make it a kingdom, ruled and governed by a crowned head. What kind of a prospect is this to contemplate? Do you think the ways of justice, of love, and harmony are to be wiped out in a moment by selfish conservative minds? No. There is enough of the element of progress to break down any such assumption. But for your own interests, I would ask you to study well the movements of the nation. Men who occupy positions of trust have not always obtained them in a legitimate way—that is by honorable and fair means. Neither have they had the experience to know the needs of a country so vast as this. Now, you may think we are harping upon and presenting conditions that will perhaps never arise; but if you look well, and study in what direction you are drifting, you will know that I am not uttering idle words. I have fought and struggled when the prospect ahead was gloomy indeed—when hunger and starvation were before my eyes, and it looked as if I was leading a forlorn hope; but to-day you would say that I led a force that overcame a power that seemed far beyond my own in capacity and strength. The right must eventually come to the front. To-day, old and tried workers congregate in your circles, trying to bring a force to bear on each one that will go out and pervade the masses and make conditions equal to any emergency that may arise. We would possess unlimited power if it were possible to mould men's minds by one thought; but there are so many minds acting and conflicting, that it takes wisdom and deep thought to overcome the corruption that exists around you. In the past you have been fought and oppressed. You have been looked upon as a false light, trying to lead the people to destruction; but your wisdom, before long, will be acknowledged. Men will be willing to give you some encouragement, and endeavor to give you conditions to work with greater power than ever heretofore. You may ask, why so many old men, tried in the fiery furnace, are going to the front to-day? Simply because we see the necessity of impressing every mind with the importance of the interests that are at stake at the present time. We did not sacrifice our homes and the comforts of life to make or build up a country of gigantic proportions for some bigoted mind to control. The principles we advocated were brought to every human being—the right to worship God according to the dictates of their own consciences—the right to seek for and enjoy the pleasure that life would unfold to them, so long as they did not trespass upon the rights of any other individual. These were what stern, determined men struggled for. And, to-day, the majority are held by a superstitious magnetic force that they do not begin to realize—nor do they understand that the word liberty means independence, as each one seems struggling to crush the others. When we see what a country this is—its resources so prolific—and an opportunity for every one to live in, and enjoy it, and then as we cast our eyes broadcast and see the misery and the few who are allowed to obtain the comforts produced, our hearts almost sink with sorrow. We feel that the hour is coming when something must be done—when men and women either must become Spiritualists sufficiently to know this is the case, or there must be a force to crush out the individuality of every human being. The former is the course I intend to pursue; and this country with all its grandeur and magnificence will be the home of angels, and men and spirits will mingle together and devise ways and means to overcome all the difficulties that have existed in the human family. Sign my name Nathaniel Greene.

MARIA HERKINS,
(Near Kansas City, Mo.)

I feel so bad! I won't have to die again will I? [No, you will never have to die again. Did you feel bad in dying?] Ans. Yes, and I feel bad now. [Well, you will feel better in a few moments.] Ques. Was it pain and suffering or fears that made you afraid to die? Ans. The spirits here say it was both. [You will never go through that again. All those fears will be dispelled. People don't die. They only change from one condition to live in another.] Yes, but it is awful hard. [Sometimes it is; and especially so when people do not know what they are to encounter in making the change.] Yes, but I thought I did.

Ques. What were your religious views on the earth? Ans. Well, I thought I had to believe in Christ, and I did—I read the Bible. Ques. Did not that do you a great deal of good? Ans. I expected when I died that I would go to heaven, but I haven't found it yet. Ques. You have not gone to the other place? Ans. Oh! no. There is no such place. [You will feel entirely differently when you leave the medium.] Ques. Tell us how you came here this morning? Ans. Oh! there is a big band of spirits here, and they told me how to do. There is a big man who leads these people, and who makes this woman all right and then we talk. I would like to come again. Ques. Who is that gentleman? Ans. Dr. Franklin. I am sure if there was a heaven, that I ought to go there. I spent so much time praying and singing, and it is all of no use. I have been made ever since to think I was mistaken. [You can teach other spirits their mistake in the same direction.] Yes, I will tell other people not to be fooled as I was. If any preacher comes to me and wants me to believe in Christ, I will tell him what I think of him. [You must give your name before you go, and tell me where you lived?] My name is Maria Herkins, and I lived three miles from Kansas City. [Maria, it will be all right with you when you get back to your spirit condition.] I hope it will, for I have been fooled enough. It makes me so mad that I think I would like to go in every church and tell the ministers what I think of them.

BRIGHAM YOUNG.

I don't know but that I am treading on forbidden ground, but seeing such a multitude following in this direction, I thought I would venture along and see what was going on, and I find that I have gotten hold of a human organization again, and have the power to speak, which in itself is enough to astonish anybody, and you will be as greatly astonished by my presence as I am myself; but my society has been driven from one place to another, and persecuted simply because we believed in a plurality of wives. And since I have entered spirit life, I have investigated the matter very closely, and I find that some people that are the most bitter against the Mormons, are in reality living out their principles with a profession of sanctity. Now, I prefer being myself and being what I am, and letting the world know exactly how I live, rather than to condemn a course of life, and at the same time practice it. I think, if anything, I have the advantage in the spirit world. Now a person that is honest (and I claim to be so) in their convictions, have a right to live them out, if they can get any one to acquiesce with them in their life's work; and to day there seems to be a feeling of distrust against us. We are not allowed to take our position under the United States government as citizens; and there seems to be a considerable commotion, or at least men have made up their minds that the society called Mormons shall sink. I would ask those who are most active in this work, to first put away some of their wives, and then come out and work clean handed, and then perhaps they will find intelligent Mormons willing to talk with them on the subject, and see which has right on their side. You know that we have been fearfully persecuted and driven from good homes to make new ones in what appeared to be a desolation. But so far as worldly affairs are concerned, we have been as successful as most societies, and as far as we have principles we have adhered to them strictly and honestly with a true purpose, and no society can do any more. I am not here to preach a sermon or to send messages to my wives, but I am here to tell you that I have a continued existence, and that there is no crime in a plurality of wives. I look clear and beautiful by the side of David and Solomon. You may subscribe me as Brigham Young, and give my love to my family.

JEREMIAH HALYER.
(Of New Orleans.)

Was any of you ever in New Orleans? It is not a bit like this place. I want to tell you. The reason I feel so bad is, that it seems this part of my head was all off. [The right side of the head.] It is an awful feeling. [Try and forget that and be yourself again.] I do try but it is awful. I don't feel this way in spirit; but just as soon as I come here, I feel it. Now I feel it more than I did when I went out of the body. Ques. What has been your experience in spirit life? Ans. Well, I guess it is just about as good as I could expect. I was not very good, nor very bad for that matter. I did not care much. Ques. What were your religious views and business in the earth life? Ans. I had no religious or other views. I thought it was all a mess of nonsense; and I think so yet. It is not because I did not believe in religion that I am not well off, but because I did not do right. I used to fight like the d—people were afraid of me; and my wife Sallie was afraid to see me come home. But now she begins to think she would like to hear from me. She don't know I can come back this way and talk. But I forgot. Will you put my name down as Jeremiah Halyer. Ques. Do you know how that injury occurred to you? Ans. They were hoisting some timber and it fell on my head. If I had been right sober, I expect I would have known enough to have kept out from under it. [You will feel better after going back into spirit life.] I hope so. Ques. Did this happen long ago? Ans. Only two or three years ago. I want you to know though that I am not in hell by any means,

[There is no such place.] I did not believe in religion. My tongue is getting limber. I haven't had a dram, have I? Ques. You don't get anything like that in spirit life, do you? Ans. Yes, we do, if we follow around in bar-rooms. [You keep away from bar-rooms and tell spirits to keep away from them, and not throw their influence on mortals and make them drink.] They will have to learn that pretty soon. [They never will be happy until they do learn it.] I don't know how to talk like some of the people—that is to tell just how things are. [You are doing so very well.] There is a man here and he says he knows why people learn to drink whiskey. It is because they had such strange religious beliefs, that they drank to prevent themselves from thinking about it. That has made more drunkards than anything else. I have to stay here a little bit to get rid of all this ugly feeling.

WILD CAT.

Me come to talk to brave. One squaw here got little Sunshine. Me come to tell brave about what make paper talk. Me think me go along with paper—make folks see what's in it. Me want to make them all strong. Me want to make them believe what brave say. Ques.—What squaw has little Sunshine? Ans.—She Blue Flower. You know Billy Bootblack? He here, too. He come here to say squaw no work. Me can't tell perfect just as me like to. Ques.—Who is this controlling? Ans.—Me Wild Cat. Ques.—James' control? Ans.—Yes. You see me again. Me make this squaw talk, too. You think brave take all power away. He couldn't do such thing. Me got more power than ever. Me want to see that brave work, too. Ques.—How does brave James get along? Ans.—Not very well. He don't get much as thought he would. Just serves him right. He like to come back. He don't know how to do it. [I am glad to speak with you again, Wild Cat.] Me want to talk much. Me talk better after while. Ques.—How is Aronamar and his band? Ans.—They will do much work yet. Me don't understand 'actly how 'tis. The brave guide, he make it all right with this squaw, and tell you how to get influence all right again. That is the big brave [Dr. Franklin], he talk and tell you how. This squaw got another work to do. She work for you though, same as now. She don't know what 'tis. Don't tell her. Me tell you sometime when nobody about. Me don't want anybody to hear. They will know brave was here.

[This communication was addressed to ourself, and its meaning fully understood by us.—Ed.]

VOLTAIRE.

I will say, in the presence of this assembly, that it matters not how many spirits try to overthrow the principle of truth, they cannot drive earnest workers away. It has been to me a wonder how men and women could hold or entertain a superstition so long; but the more I have studied spirits, the clearer I saw that the foundation for it was laid before their birth; and it is impossible for them to rid themselves of a force so strong, until there is some power beyond anything I could name, that could liberate them from this dreadful superstition. Now, there are a large class of spirits that have come out of the Catholic Church, who hold to their religion just as firmly, and are just as determined to subject the human mind to its bigotry and superstition as ever. There seems to be not one faint gleam of light to their souls. They revel in their own misery. Now, being sensible beings, we will not condemn them for being what they are; but we will reason together, and see if there is a possible way to deliver them from this strong bond of slavery; and the only way I can see or understand in which we can possibly liberate such a vast mass of ignorance, is for every intelligent mind to hold itself positive to an intelligence that has sufficient light to penetrate into their dark abode. To do this, it will be necessary for each one to work in harmony—to do this, you must converse on the subject, and learn how to control a number of minds at one time. The way I would advise spirits in the form to do, would be to select some Catholic character in the Catholic Church, concentrate your minds upon that individual, and while doing so, give your minds the greatest liberty. Don't harbor within yourself one conservative thought; but stand up in the dignity of your manhood and womanhood, determined to battle for the right. If you get that mind thoroughly magnetized with such principles, he, being more material and coarser than yourselves, will control, or at least give out the thoughts that you impress upon his mind to the multitude. It will work as a lever that will lighten the whole. There is a science in life, and generally that is not understood. I am giving you one lesson in that science; use it to the best of your ability and you will soon learn that you not only have the power to control one mind, but to lead hundreds in the direction in which you wish them to go. This power called magnetism, or control of individuals, when not understood, is the vehicle of dreadful destruction and untold misery; but when brought down and used in a correct manner, it will be the means of enlightening the masses, and taking from the minds of individuals a desire to do wrong—making perfection where imperfection now reigns. You gave the chair to Voltaire.

[The last remark had reference to the fact that an unoccupied chair in the circle was assigned for the spirit of Voltaire.—Ed.]

ONE OF THE GUIDES OF THE MEDIUM.

Ques.—Does not Dr. Franklin consider all the readers of MIND AND MATTER as constituting the circle addressed here by the spirits? Ans.—Yes, certainly; and he has learned the science of mind so thoroughly that every reader is more or less influenced by minds capable of unfolding or elevating their own minds to a condition to appreciate what they never did before. Now, a great many people laugh at the idea of spirits experimenting or testing the subject of spirit control in any manner; but no one laughs when society undertakes to perfect any particular branch of science. The discovery that Dr. Franklin made seemed almost like accident, but a discovery that has enabled thought to pass from shore to shore, from one continent to another, in the twinkling of an eye, was a sublime accident. And it is simply this way in controlling a human organization—at first it seemed feeble, but look at it to-day, and you begin to realize that it is a mighty power, making not only your destiny, but the destiny of the nation. You, with the knowledge you acquire in the physical form, will be able to work, in an intelligent manner, almost the moment your spirit enters the spirit world. You have such good ideas and before the philosopher [Dr. Franklin] is through, you will find, by the popular current, in what direction your thoughts are perfected, because he means to reveal the manner and mode of your actions, in the future, so that you may escape the shoals and sail by the beacon lights upon the shore. There stands before me a gentleman, who seems very aged, and who is clothed in a material that seems so ethereal that it can scarcely be called a substance; and he possesses such a beautiful countenance that there does not seem to be one particle of destructiveness, nor one particle of the earth remaining in his spirit. He has passed through fiery trials—he lived and exercised power hundreds of years ago; and the only thing in his favor, when he entered spirit life, was his earnestness of purpose. He was coarse, tyrannical, and had scarcely a thought of any one but himself. Yet, as time rolled on, he threw off a little of his earthly principles, and continued so doing, until he stands in your presence what I have represented him to be to-day. He does not give a name, because no one ever heard his name spoken, and never read or saw a history of his life. I only give this, that you may gain an idea how time can change a spirit. Now, if that is the condition of a spirit to-day that possessed the disposition I have described, what have you to expect, with your self-sacrificing, earnest purpose in life, when you enter spirit life, or make the change called death? And I wish, for the benefit of the public, to say to the most degraded individual, not to lose hope—not to feel there is no way out—but when they are oppressed by gloom, and have apprehensions of the future, to turn to the truth, and soon they will reach the light which will guide them. And when truth is cast before the world, it will take a load off of many desponding individuals. They will have some hope, some prospect, that if they make an effort, life will hold something better, purer and more elevated to them. So many human beings sink by the way, simply because they have transgressed law beyond redemption! Don't let such a thought any longer exist, because there is no one so low, no one so degraded, but that some willing hand will assist them up; and it only takes time and conditions to develop, out of what seems to be nothing, a pure and perfect spirit. This an hour that is fraught with deep interests to humanity. It is going to be a question whether or not Spiritualism is true? And if it is, what good will it do to the world? What good has it already done? It has made many a sorrowing heart; it has made many a soul rejoice, and go on with life's labor, with some prospect in the future. Spiritualism is designed to lift up, and not crush out. Knowing that no one is perfect, we must know that every one makes some mistakes; and knowing this, we have no right to crush out or cause an individual to cease existing, because they have committed some error. But let each one study how or in what way they can bring humanity up to a higher plane, when all can see and appreciate the grandeur of nature—when all can hold communion with departed friends, and know that life is eternal. Spiritualism is doing a work—it is lifting up the weak and making them strong; and before many months roll around, there will be those who have never hoped or looked for anything beyond the physical life, who will lift up their hands in joy and say it is well to live and better to die. Ques.—Is this one of the guides? Ans.—Yes. Ques.—Will you give your name? Ans.—No.

ANOTHER ONE OF THE GUIDES.

Now, as you propose holding circles, and giving communications, you might, if you think it best, say to your subscribers that if they have any general questions to ask, or if they would write to you the name of one of their departed friends or acquaintances, that when the way is open we will give answers to the questions, and perhaps communications from those whose names are sent. You understand that there is nothing in a name. The medium could gather nothing from a name, particularly if not acquainted with the person. As a matter of course, it must be understood that only a few questions can be answered at each meeting of the circle. You can say to those who send questions or names, that, when answered or responded to, they can send such equivalent as they may think proper, as remuneration to the medium. I will add, we must hold the medium in ignorance of the questions and names sent. There are many spirits who return, but do not know how to use the medium's organization, and the very thing they want to say they forget; and some who tell their story, forget their own names. That is the most difficult thing we have to contend with, but we will overcome that in time. We expect to do something that you will call grand, after a while. But, in the first place, the medium has always shrunk from appearing before the public, and I think we have done wonderfully to have brought her here.

Spirit Remedies.

PORTAGE CITY, Wis., April 12, 1892.

Editor Mind and Matter:

DEAR FRIEND.—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for seventy-five cents and two 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free.

Yours truly,
FRANK T. RIPLEY,
Horicon, Wis.

TERRIBLE PREDICTIONS.

Perihelion and Perihelia, Famine and Fever. Prof. Grimmer On What We May Expect.

The following predictions were made by Prof. Grimmer, at Kingston, Jamaica, in the year 1837.

It is pretty well understood that the perihelia of the four great planets—Jupiter, Uranus, Neptune and Saturn—will be coincident in 1880. Astrology is ridiculed by many so called scientists. In 1880 astrology will be taught by many who reject it now. Bacon says, "the world opposes what it does not understand." In the case of astrology this is pre-eminently so. I have not any desire to discuss the verity or falsity of astrology. I simply state the effects which the perihelia will produce according to astrological deduction. The effects which this conjunction will produce are momentous. From 1880 to 1887 will be universal carnival of death. No place on earth will be entirely free from the plague. The Pacific coast will not suffer anything in comparison to any other portions of the globe. The coincidence of these planets in perihelion will always produce epidemic and destructive diseases. Three of these planets are malefic, and Jupiter, although a benefic, produces evil through association; or technically, by conjunction with the others. Diseases will appear, the nature of which will baffle the skill of the most eminent physicians. Every drop of water in the earth, on the earth, and above the earth will be more or less poisonous. The atmosphere will be foul with noisome odors, and there will be few constitutions able to resist the coming scourge; therefore prepare, ye that are constitutionally weak, and intemperate, and gluttonous, for "man's last home—the grave." From the far east the pestilential storm will sweep, and its last struggle will end in the far west. In 542 and 1665 three of the planets, two of which were malefics (Mars and Saturn), were in perihelion, and Jupiter, though a benefic, brought evil through association. Now 542 and 1665 were the worst plague eras of which the world has any record. From 542 to 546 it has been estimated that from 75,000,000 to 102,000,000 victims suffered death by the plague. ("Gibbon's history," vol. iii., chap. xiv; also "Cousin's history of Rome," vol. ii., p. 178.)

In 1720 Mars and Saturn were in perihelion, and in the sign Virgo, and 62,000 out of 75,000 inhabitants died in the city of Marseilles in less than five weeks. In 544, 10,000 died each day in Constantinople. Alexandria, (Egypt) lost, in 552, 50,000, and in 943, 80,000 of her inhabitants by the plague. But as bad as were those times they will only approximate the horrors of seven years which many of us are doomed never to witness. All the weak and intemperate are sure to die. There is no escape from the inexorable plague fiend. Fortunately, indeed, are those whose blood is pure and free from any taint or weakness, for they alone will survive the wreck of the human family. The intemperate and weak will join hands and go down to their graves in tens of thousands. Ancient races will be blotted from the face of the earth. Asia will be nearly depopulated, and the islands that border Asia will suffer frightfully from the scourge. The countries that join the north-eastern portion of Asia will suffer the ravages of the plague. Russia will be the first European nation that will suffer; unless correct sanitary measures are taken before 1881. The plague will be found devastating large cities on the Atlantic coast of America. America will lose more than 15,000,000 of inhabitants if the sewers of her cities are as imperfect in 1881 as they are to-day. The perihelia will bring other inflictions upon the inhabitants of the earth over which mankind can exert no restraining influence. There will come storms and tidal waves that will swamp whole cities; earthquakes that will swallow mountains and towns, and tornadoes that will sweep hundreds of villages from the face of the earth; mountains will tremble, totter and fall into sulphurous chasms; the geography of the earth will be changed by the volcanic action; mountains will toss their rocky heads up through the choicest valleys; valleys appear where mountains stood; skillful mariners will be lost in the ocean, owing to the extraordinary variations of the compass; navigators will grow pale with alarm at the capricious defections of the needle; volcanoes that have been dormant for centuries will awaken to belch forth their lava with more violence than when in their pristine vigor; rainfalls will deluge valleys, and mountain streams will enlarge their beds and become mighty torrents; fire will start spontaneously and devastate whole forests; great fires will occur in many cities, and some will be totally destroyed; there will be remarkable displays of electricity, frightful to witness; wild beasts will leave their natural haunts and crowd into populous cities, timid and harmless; suffocating fumes of sulphur will escape from the earth, to the great dread of many; an unprecedented number of ships will be shattered in fragments by running on mighty rocks and small islands that are not on the navigators' chart; islands will appear and disappear without any apparent cause; the navigator's charts will prove almost a detriment instead of an aid, owing to the sudden changes of ocean currents, temperature and surroundings; the birds of the air, the beasts of the field, and even the fish in the sea will be diseased; billions of fish will die and be cast upon the sea shore, to fester in the sun and impregnate the atmosphere with their foul emanations. No fish nor any other animal food should be eaten from 1882 to 1885, for the flesh of nearly all the animal kingdom and the finny tribes that inhabit the rivers, streams, lakes and oceans will be diseased, and therefore those who partake of the flesh will poison their blood and be taken away shortly after. The poison that enters the system by eating diseased meats is just as deadly as to be inoculated by the plague. Farmers will be stricken with fear that they will cease to till their farms, and gaunt famine will step in to make human misery more wretched; fanaticism will spring up in many places, and bloodshed will result therefrom; murderers and robbers will ply their hellish work with impunity, for there will be little or no law; everybody will be absorbed with the trying task of keeping alive; people will be buried in deep trenches, uncoffined; the judge will be stricken from the bench, the pleader at the bar, and the merchant and customer will be seized with the fatal malady while trading; death will come slow and lingering in some cases, but in most it will be swift and terrible. In seaboard towns thou and wilt be buried in bays and harbors, the law to the contrary notwithstanding.

In many countries vast districts will be deserted and even in Europe some portions will appear so near that condition as to appall the traveller. One may walk whole days over hundreds of farms

without seeing a living thing. On all the large tracts of land that once were so animated with animal life, not a vestige will be seen. The houses on the deserted farms will show signs of disarrangement, and negligence that plainly tells of the hurried departure of the owners of the populous cities. Let the traveller pursue his way till he comes to the small villages, many of which will not contain a single living thing. Let him look into the houses, let him pass through the doors that stand ajar and witness the sickening spectacle of whole families dead. Let him still wander, if he yet have courage, through the country stricken with black death, and in the fields on the hillside, and in the dark canyons of the mountains and he will see every phase of this terrible malady, till the culmination of death is reached—the end of all attacked with the incurable disease.

The country people will flee to the crowded cities for aid, but unless they are rich the physicians will give them little if any attention. The poor will die by tens of thousands, without a ministering hand to soothe their dying agonies. The doctors will be in universal demand and extortionate in charges for their services. Bear in mind, no medicine nor doctor can give you any more aid than you can yourself. The disease cannot be cured, but unless your system is too weak or impure, copious draughts of warm water and a vegetarian diet will prevent the disease poisoning the blood in the process of digestion. Animal food will poison those who continue to use of it. Fine cotton or sponge dipped into spirits of camphor, and kept in the nostrils, and frequently changed, will prevent the blood from being poisoned through the organs of respiration. After the black death there will be two years of fire which will rage with fury in all parts of the world from 1885 to 1887. Those fires will be the means of annihilating every germ of disease. In fact, every city or portion of city in which the plague appears should be burned to the ground. This will destroy the scourge. Nothing but fire can do it.

Those who pass through those terrible years of woe will have greater capacity for the enjoyment of the pleasures of the earth. The earth will yield twice as much as formerly. All the animal kingdom will be more prolific and life more prolonged. The average duration of life is said to be thirty-three years now; after 1887 it will be just twice as long, or sixty-six years. The reason of this most remarkable prolongation of life is owing to the healthy electricity or magnetism that will surround this globe. From 1880 to 1887 the electricity of this earth will be deadly, owing to the malefic influence of Saturn and Uranus upon our atmosphere. During the black death the wonderful celestial phenomena will be seen. For weeks the sun will appear as red as blood, and terrible convulsions will appear in that great body. The sun will discharge oceans of flaming hydrogen gases, that will roll in tumultuous billows hundreds of thousands of miles from its centre. The moon's action on the tides will be spasmodic and irregular. Tremendous showers of meteors will fall to the earth and remain in an incandescent state for hours. Dense black clouds will veil the sun for days, and the moon will not shed as bright or as steady a light as before those dreadful days. The whole heavens and earth tremble at the awful, continuous reports of thunder, lasting frequently for hours; blinding flashes of lightning will illumine the black sky; people will scream with horror at the fantastic shapes the lightning will assume; thousands will die with fear of the celestial phenomena; all modes of egress from the city will be stopped; trains will be stopped on the prairies, in the mountains and valleys, and their occupants will die in them of disease and starvation; steamships and sailing crafts will rot on the ocean with their dead human freight, drifting where the winds and waves may drift them.

Stout will be the heart that will not despair in these dreadful times. Fanatics will arise and cry out that the hand of God is against mankind, and religious frenzy will be rampant in all the large cities; so called prophets will incite their followers to deeds of blood and rapine, but they will not hold sway long; insanity from religious causes will predominate in those times; the mortality in cities where sewerage is defective will be appalling. Everything that is eaten or drunk should be boiled well before being used; no cooked food or water should be partaken of if allowed to be exposed to the air for even a quarter of an hour; food must be eaten as soon after being cooked as possible; every kind of animal food should be eliminated from the table, even fish and game should not be used; milk, butter, eggs, fat and oil (excepting vegetable oils) should be prohibited; vegetables, grains and fruits that are produced in each country should be used. The electric condition of everything on earth will be changed, therefore the products of the soil in our immediate vicinity are the best to keep the human system in a positive state. When the human organism is in a positive condition, it is practically impossible to contract disease. All persons in a negative state to their surroundings will be the first to fall victims to the scourge. The flesh-eater and the alcohol imbibor will go hand in hand together to the grave, for their blood will become impure and inflamed and therefore be in a negative state, and necessarily unable to combat with disease. Bear in mind, no part of the world will be exempt from the plague. The frigid homes of the Esquimaux will be invaded by the demon of death, and desolation will be as apparent there in that frozen land as in the sun-scorched sands of Africa. The Mongolian race will suffer most, for it is without doubt the most ancient. Races are like empires—they have their rise, decline and fall.

China will be depopulated or nearly so, and when the plague breaks out in 1881, in their country, hordes of the Asiatics will crowd their ships and flee their country, to spread the loathsome horror over every land they turn to. Every island in the Pacific will be swarming with Mongolians, and they will at last reach the Pacific States, and then America must suffer a destruction of life without a parallel in her history. I say that the inhabitants of the plague stricken districts will reach there, unless more violence is used with preventive measures to keep them back. I am not actuated by any feeling of prejudice against any particular race, but the voice of the host of the heavens should be hearkened unto, and, if by a mathematical scheme we can deduct certain facts portentous to the Caucasian race, they should be given and followed. In mortality the East India country will be next in order of magnitude to China, Africa next, Europe next, and America next. The Atlantic States will suffer more than the Pacific, South America more than North America, and California will be the last and least sufferer of this most malignant

plague era the world has ever known. The plague is not only what the perihelia brings us, but it will be accompanied by war, discord, civil strife, floods, inundations, and, in seven-tenths of the world, drouth, and unless extraordinary provision is made to quell great uprisings, anarchy with all its horrors, will reign from 1880 to 1887.

In 1887 the "Star of Bethlehem" will be once more in "Cassiopeia's chair," and it will be accompanied by a total eclipse of the sun and moon. This star only makes its appearance every 315 years. It will appear and illumine the heavens, and exceed in brilliancy even Jupiter, when in opposition to the sun, and, therefore, nearer to the earth and brightest. The marvellous brilliancy of the "Star of Bethlehem" in 1887 will surpass any of its previous visitations. It will be seen even at noonday, shining with a quick, flashing light the entire year, after which it will gradually decrease in brightness and finally disappear, not to return to our heavens till the year 2202, or 315 from 1887. This star first attracted the attention of modern astronomers in the year 1382. It was then called a new star. It was no new star, however, for this was the star that shone so brightly 4 B. C., and was the star that illumined the heavens at the nativity of Christ. It has happened every 315 years since, and every educated astrologer is certain that it will appear in August, 1887. The appearance of the star, accompanied as it will be by the solar and lunar eclipses, together with the baleful influences that follow the positions that Mars and Saturn will occupy, will cause a universal war and protentious floods and fearful shipwrecks. North America will be involved in civil strife, and a reign of terror will prevail in the Atlantic states, unless a Napoleon arises to quell it. There will be a war of classes—the rich will array themselves against the poor, and vice versa, everywhere.

[We shall continue our usual avocations, just the same as though the Professor had not predicted such awful things, but while we do not imagine any such calamity or calamities are to overtake the children of the earth, we do recognize the necessity of sanitary conditions, and whether the change of position in the various planets, has or has not power to effect this globe so as to produce any visible results, we neither know, nor bother ourself about. Whether true or not, there is evidently great need of better sanitary conditions than we now have, especially in our large cities, and if this and other and milder warnings only have the desired effect of stimulating the health officers of our country to a more active performance of the duties devolving upon them, there will be a good purpose accomplished in the publication of them, meanwhile we pursue the even tenor of our way, with a heart devoid of fear, and indigestion unimpaired.—A.]

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.

An Appeal to the Kind-hearted as Liberal Friends of Progress.

During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed, including all my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit-band inform me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will announce the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed and there is nothing for you."

To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others.

Yours in the cause of truth and progress,
DR. J. W. WOODWORTH, Healing Medium.

About Popes.

Valois observes, that the Popes in the early days of the church scrupulously followed the custom of placing their own name after that of the person addressed, in their letters, which mark of humility is proved by letters written by various Popes. But when they learned politics a day came when one of them said that it was safer to quarrel with a prince than with a friar. And Henry VI being at the feet of Pope Celestial, his holiness kicked the crown from the king's head, and Lortin observes that he looked upon kings and emperors as mere catchpoles and constables, to do the bidding of insolent ecclesiastics, with implicit faith. Bellarmen was made a cardinal for his devotion to the papal cause, and for maintaining that if the Pope forbid the exercise of virtue, and command that of vice, the Roman church under pain of sin was obliged to abandon virtue for vice, if it would not sin against conscience.

Nicolas I, a bold and enterprising Pope, in 858, forgetting the pious humility of his predecessors, took advantage of the divisions in the Royal families of France, and placed his own name before that of the kings and emperors of the house of France to whom he wrote. Since that time he has been imitated by all his successors, and the encroachment has passed into a custom.

Concerning the infallibility of the Pope, it appears that Gregory VII, in council decreed that the church of Rome neither had erred nor never should err. This prerogative of his holiness was received until 1313, when John XXII abrogated decrees made by three of his predecessors, and declared that what was done amiss by one Pope or Council, might be corrected by another—and Gregory XI, 1370, in his will deprecates, *si quid in catholicis fide errasset*. The university of Vienna protested against it, calling it a contempt of God, and an idolatry, if any, one in matters of faith should appeal from a Council to the Pope; that is from God who presides in councils to man. But the infallibility was at length established by Leo X, especially after Luther's opposition, because they despaired of defending their indulgences, bulls, etc., by any other method.

Imagination cannot form a scene more terrific than when these men were in the height of their power, and to serve their political purposes hurled the thunders of their excommunications over a kingdom. It was a national distress equal to a plague or a famine.

Philip Augustus desirous of divorcing Ingelburg, to unite himself to Agnes De Merania, the Pope put his kingdom under an interdict. The churches were shut during eight months; they said neither mass nor vespers; they did not marry and even the offspring of the married born during this period were declared illegitimate, and because the king would not sleep with his wife, it was not permitted to any of his subjects to sleep with theirs! Men were divested of all their functions, civil, military and matrimonial; were not allowed to dress their hair, to shave, to bathe, nor even change their linen.

The good king Robert incurred the censure of the church for having married his cousin. He was immediately abandoned. Two faithful servants only remained with him, and these passed whatever he touched through fire.

The following are the express words contained in the regulation of the Popes to prohibit the use of the Bible.

"As it is manifest by experience, that if the use of the holy writings is permitted in the vulgar tongue, more evil than profit will arise, because of the temerity of man; it is for this that all Bibles are prohibited with all their parts, whether they be printed or written, in whatever vulgar language soever; as also are prohibited all summaries or abridgement of Bibles or any books of holy writings, although they should only be historical, and that, in whatever vulgar tongue they be written."

It is further written that "the reading of the Bibles of Catholic editors, may be permitted to those by whose perusal or power the faith may be spared, and who will not criticise it. But this permission is not to be granted without an express order of the bishop or the inquisitor with the advice of the curate and confessor; their permission first to be given in writing—and he who without permission, presumes to read the holy writings, or to have them in his possession, shall not be absolved of his sins before he shall have first returned the book to the bishop."

A Spanish author says that if a person should come to the bishop to ask permission to read the Bible, the demand would indicate in such person an heretical disposition.

The reading of the Bible was prohibited by Henry VIII, except by those who occupied high offices in state. A noble lady or gentlewoman might read it in her garden or orchard or other retired place; but men and women in the lower ranks were positively forbidden to read it or have it read to them.

Dr. Franklin in his own life has preserved a singular anecdote of the Bible being prohibited in England in the time of Catholic Mary? His family had embraced the reformation, "They had an English Bible, and to conceal it more securely, they conceived the project of fastening it open, with pack threads across the leaves, on the inside of the lid of a close stool." When my grandfather wished to read to his family, he reversed the lid of the stool upon his knees and passed the leaves from one side to the other, which was held down on each by a pack-thread. One of the children was stationed at the door to give notice if he saw an officer of the spiritual court make his appearance," etc.

It appears by an act dated 1516, that the Bible was in those days called *Biblethea* in Library. The word library being limited in its signification to biblical writings; no other book appears to have been worthy to rank with them or to constitute what we call a library.

Many ludicrous versions of the Bible have been given to the world at different times. Dr. Geddes' version is said to be aridly literal and often ludicrous in its vulgarity. Sebastian Castillon, or Castellan, a name which he assumed as referring to the fountain of the muses, took very extraordinary liberties with the sacred writings. Fancying that he could give the world a more classical version of the Bible, he introduced whole sentences from profane writers into the text. But an attempt by Pere Berruyer is more extraordinary. In his "Histoire du Peuple de Dieu," he recomposed the Bible as he would have written a fashionable novel. His histories of Joseph and of King David are relishing morsels, and were devoured eagerly in all the boudoirs of Paris. For example of style: "Joseph combined with a regularity of features and a brilliant complexion, an air of the

noblest dignity, all which contributed to render him one of the most amiable men in Egypt." "At length she (Potiphar's wife) declares her passion and presses him to answer her. It never entered her mind that the advances of a woman of her rank could be rejected. She would not give him up; in vain he flies from her; she was too passionate to waste even the moments of his astonishment." The patriarchs are made to speak in the tones of the tenderest lovers; Judith is a Parisian coquette; Moses in the desert is as pedantic as Father Berruyer addressing his class at the University. "By the easy manner in which God performed miracles," he says, "one might easily perceive they cost no effort."

A Gothic bishop translated the Bible into Gothic, but omitted the Book of Kings, lest the wars of which so much is recorded, should increase the inclination to fighting, already too prevalent. Warton observes, remarking upon the farcical "passion plays" and other theatrical representations of the events of sacred scripture that were so much practiced in the fifteenth century: "To those who are accustomed to contemplate the great picture of human follies which the unpolished ages of Europe hold up to our view, it will not appear surprising that the people who were forbidden to read the events of the sacred history in the Bible, in which they are faithfully and beautifully related, should at the same time be permitted to see them represented on the stage, disgraced with the grossest improprieties, corrupted with inventions and additions of the most ridiculous kind, sullied with impurities and expressed in the language and gesticulations of the lowest farce. "However," he observes elsewhere, "they had their use not only in teaching the great truths of scripture to men who could not read the Bible, but in abolishing the barbarous attachment to military games and the bloody contests of the tournament which had so long prevailed as the sole popular amusements; rude and ridiculous as they were, they softened the manners of the people. These passion plays, or *mysteria*, as they were called, appear to have been introduced by pilgrims returning from the Holy Land, who composed canticles of their travels, and amused their religious fancy by interweaving scenes in which Christ, the apostles, and other objects of devotion served as themes. These pilgrims travelled in troupes and stood in the public streets, where they recited their poems, staff in hand.

When the Mysteries were performed at a later period, the actors were distinguished characters, frequently ecclesiastics of neighboring villages, who incorporated themselves under the title of *Confederes de la Passion*. It appears by a manuscript in the Harleian library, quoted by Warton, that they were thought to contribute so much to the information and instruction of the people, that one of the popes granted a pardon of one thousand days to every person who resorted peaceably to the plays performed in the whitewash-week at Chester, beginning with the "Creation" and ending with the "General judgment." The "Creation" was performed by the *drapers*; the "Deluge" by the *dyers*; "Abraham, Melchisedek, and Lot," by the *barbers*; the "Purification," by the *blacksmiths*; the "Last Supper," by the *bakers*; the "Resurrection," by the *skimmers*; and the "Ascension," by the *tailors*. They were so unskilful that sometimes very serious consequences were the result of their ridiculous blunders and ill-managed machinery.

In the year 1437, when Conrad Bayer, Bishop of Metz, caused the mystery of "The Passion" to be represented on the plain of Veximel near that city, God was an old gentleman named Nicolas Neufchatel of Touraine, curate of Saint Victory of Metz, and who came very near expiring on the cross. He was so enfeebled that it was agreed that another priest should be placed upon the cross the next day, and Mr. Nicholas undertook to perform the "Resurrection," which being less difficult, he did admirably. Another priest named John de Nicey, curate of Metrange, personated Judas, and while hanging on the tree his neck slipped and he was nearly stifled.

Mrs. C. L. Orr, Orrville, Ala., writes: Accept my kindest thanks for waiting on me for my subscription. Life would be dark to me without the light of MIND AND MATTER. Enclosed you will find two dollars. Your true friend.

H. W. Colton, Fairmount, Minn., writes: "Enclosed find \$2 for the renewal of MIND AND MATTER. I have read it for the last three years, and intend to read it as long as my eyesight holds out and it is published. It is a regular eye-opener and talks common sense, and I firmly believe it is backed by the angels in heaven. Go ahead, Bro. Roberts, and may success attend you."

O. B. Payne, M. D., Ferndale, Cal., writes: "I have just received postal card notice that my time of subscription was up, for which I had paid for your paper. Please continue to send it, and I will remit soon. I like the stand you take, and the kind of work you are doing. Give it to them, for they deserve and need every blow you have given them."

W. D. Blethen, Lisbon Falls, Maine, writes:—"Enclosed you will find two dollars for MIND AND MATTER. * * It is a paper I cannot get along without, and I think it should be read by all. There is something in every number to cheer me on in this life, and to teach the facts of a life beyond this. I am much pleased with the communications through the medium, Mrs. J. M. F. Give her words of cheer from every quarter. Yours for the truth."

Mrs. Amanda H. Taylor, Ann Arbor, Mich., in forwarding remittance, says: "I am delighted with the way in which you battle for the truth, and consider you emphatically the mediums' friend. Your work must be eminently satisfactory to yourself as well as others, for you know you are helping angels and mortals too. I thank you from my heart for your herculean labors for the greatest cause known to mortals. Your sincere friend."

J. A. Rotner, Decorah, Iowa, writes: "I think it is nearly time to renew my subscription for MIND AND MATTER. I hasten to do so, as I do not wish to lose a number of so excellent a paper. I enclose money order for the amount. Hoping your life will be spared to battle for the truth, I am with kindest regards," etc.

Mrs. C. J. Raichard, North Wayne, Me., writes: "Enclosed are two dollars to pay for MIND AND MATTER another year. We must have your paper, for we like it, and believe you are the right man in the right place. Go on, and do in time to come as you have in the past, for the right."

Mrs. E. D. Schull, Oberlin, Ohio, writes: "Find enclosed one dollar to pay for six months subscription for G. C. Rookwood, Bowling Green, Ohio. Thanks for extra papers, which I have distributed in a way I hope you will receive benefit in the way of new subscriptions. I cannot see how any true Spiritualist can read MIND AND MATTER without endorsing and wanting to aid in extending its circulation. And now, Bro. Roberts, you certainly must feel encouraged in, having from week to week in the message department, so many grand minds that are working with you for the good of humanity. I wish I could send you as many new subscribers as you sent extra papers; but this is a barren field for liberal thought. Yours for the truth."

Freethinkers National Convention, at Watkins Glen, Aug. 23, 24, 25, 26 and 27.

The New York State Freethinkers' Association has invited the Freethinkers of the United States and Canada to meet them in general convention at Watkins Glen, Aug. 23, 24, 25, 26 and 27. The following speakers have been engaged to address the convention: Ex-Rev. Geo. C. Miln and Judge C. B. Waite, late member of Congress, of Chicago; Hon. T. B. Wakeman, Courtland Palmer, Prof. A. L. Rawson, T. C. Leland and Ex-Rev. S. P. Putnam, of New York city; Ex-Rev. George Chainey, Horace Seaver, editor Boston *Investigator*, Hon. Eliza Wright and Prof. W. S. Bell, of Boston; Matilda Joselyn Gage, of Syracuse; Chas. Bright, of Amsterdam; M. E. Billings, of Waverly, Iowa; Rev. J. H. Burnham, of Saginaw City, Mich.; Hon. A. B. Bradford, Enos Valley, Pa.; Hon. John E. Remsburg, of Atchinson, Kan.; M. Babcock, St. Johns, Mich.; Mrs. H. S. Lake, of San Francisco, Cal.; John F. Engel, Scotland Neck, N. C.; Hon. Judge McCormick, Franklin, Pa.; and C. Fred. Farlin, M. D., Wolcott, N. Y.

Col. Robert G. Ingersoll of Washington, James Parton of Newburyport, Mass.; Bronson C. Keeler, Literary Editor of the *Chicago Times*; Hon. W. D. O'Connor, of the Treasury Department of Washington; Mrs. Clara Neymann, of New York, and Prof. Felix Adler, of New York City, are also invited and expected to be present to address the Convention.

The Association has engaged the Watkins Village Park in which to hold the day sessions of the Convention, and Freer's Opera House for the evening sessions. The headquarters of the Convention will be at the Glen Park Hotel. The railroads of the country have nearly all agreed to sell excursion tickets, and the hotels and boarding houses at Watkins will entertain the people at greatly reduced rates. Prof. Peck, of Chicago, a distinguished vocalist will take charge of the singing. For further particulars the reader will apply to H. L. GREEN, Sec'y, Salamanca, N. Y.

Camp Meeting in Vermont.

Editor of Mind and Matter:

I am requested by the business managers of our Camp-meeting association to notify the readers of MIND AND MATTER that Vermont is just wheeling into line in the camp-meeting enterprise. The Association was formed last fall and winter, and ground selected upon the shore of Lake Champlain, near the city of Burlington; but during the time required to perfect the organization, it was ascertained that Queen City Park, owned by the C. V. R. R. Co., and which had already become famous as a popular resort for picnic and excursion parties, could be bought, and it is now the property of the Association.

Queen City Park lies upon the line of the railroad about two miles south of Burlington. There is also a steamboat which plies between Burlington and the Park, the fare for round trip being only ten cents.

The Camp-meeting is to commence August 21st and close September 11th. Able speakers are being secured, to make the meeting as profitable as delightful and interesting. A good choir and band of music will be in attendance.

Men of means who may take an interest in the enterprise, will be glad to know that there are a few shares of stock that can be had, and that each share-holder is entitled to a lot for a cottage. Parties wishing to secure lots for tents or cottages may address the chairman of committee on grounds and tents, Dr. S. N. Gould, West Randolph, Vt.

The officers of the Association are as follows: President—E. A. Smith, M. D., of Brandon. Secretary—O. G. Bugbee, of East Barnard. Treasurer—A. F. Hubbard, of Tyson Furnace. Directors—E. A. Smith, of Brandon.

Dr. S. N. Gould, of West Randolph.
" A. D. Rood, of Essex Junction.
" L. Webb, of Granville.
" Dr. G. S. Brunson, of St. Albans.
" A. E. Lamb, of West Randolph.
" A. F. Hubbard, of Tyson Furnace.
" Mrs. E. H. Shaw, of Morrisville.
" Mrs. F. E. Bentley, of Jerico.

Further particulars will be given to the public, soon.

Yours for the dissemination of truth,
CHARLES THOMPSON,
St. Albans, Vt.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.
Maquoketa, Iowa.] Dr. A. B. Dobson,

Special Notices.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

Mrs. SUSIE WILLIS FLETCHER has met with the most flattering success in her lectures. Her address is 50-West 12th st., N. Y. City.

SEALED LETTERS ANSWERED and our magazine one year for \$2.50 in advance. Address "The Progressive Age, Atlanta, Ga.

The *Spiritual Offering* is kept on sale at MIND AND MATTER office. Five cents per copy. Subscriptions taken at \$1.50 per year.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

Dr. J. H. Rhodes, contemplating being away from the city a portion of the time this summer, would call the attention of the public to the fact that the "Spiritual Remedies" can be ordered through MIND AND MATTER office. (See advertisement.)

The Society which has been meeting at Grimes' Hall, 13' Halstead street, Chicago, Illinois, has been formed into a regular Society, to be known as the Chicago Spiritual Progressive Society, with H. T. Cornford as secretary, and the Society will still hold there meetings at the same place.

The First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

Spiritualists' and mediums' meetings are held in Apollo Hall, 2730 State street, Chicago, every Sunday morning at 11 o'clock sharp. Dr. Matthew Shea, Mrs. Kingsberry of California, Mrs. Elder of Boston, and Mrs. Coman, will describe and give tests, assisted by other mediums. All are invited. A. Bicknell Coman, Chairman, Chicago, Ill., April 24, 1882.

THE ICONOCLAST.

On and after March 4th, 1882, THE ICONOCLAST will be issued at Indianapolis, Ind., as a

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PEPIN, WISCONSIN.

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M. K. Wilson, Assistant Editor.

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Eight pages, published at No. 5 Dwight St., Boston, Mass., the 1st and 15th of each month.
SPIRIT L. JUD PARKER, Editor-in-Chief.
" D. K. MINER, Business Manager.
" D. C. DENSMORE, Publisher.

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A monthly Journal devoted to the interests of Humanity, Spiritualism, and the Spirit World. Published by the BOSTON SPRING & CROCKETT CO., 908 W. Tole St., Chicago, Ill.
HATTIE A. GATE, Editor.
ARTHUR B. SHEDD, Manager.

TERMS OF SUBSCRIPTION.—Per volume of 12 numbers 50 cents; in clubs of 10, \$4.50 in advance, single copies 5 cents U. S. Postage Stamps will be received for subscriptions for fractional parts of a dollar. Specimen copies free. To any one, sending us 10 new subscribers and \$4.50, we will give, as a premium, a cabinet size photograph of "White Feather," "Peace Bird Queen," spirit control of Mrs. H. A. Gate, the Developing Medium, Psychometres and Editor. Address all communications to ARTHUR B. SHEDD, Manager.

One word more and, for the present at least, am done. Our correspondent, Mrs. A. L. Hatch makes no complaint at the publication of her communication, with the few words relating Mr. Hull left out. Mrs. Hatch, like Mrs. Hull, a lady of culture and refinement, and for whom have the greatest respect. I am not in correspondence with Mrs. H., but I am with Mr. Hatch and I have reason, to believe that, in view of all the facts as I have stated them, my esteem for friends and valued Astoria correspondents are in full accord with me in the course I have pursued.

[From Miller's Psychometric Circular.]
THE DAVISITES AND THEIR ORGANIZED OPPOSITION TO SPIRITUALISM.

Four years ago Mr. A. J. Davis inaugurated a partisan warfare against Spiritualism. Spiritualism had surpassed Mr. Davis' conception of what it ought to be, and in his immaculateness he "called a halt." In attempting to stay the progress of phenomenal Spiritualism, Davis has made himself as ridiculous and has committed as great a folly as did Madam Fartington when mop in hand she undertook to master and turn back the rising and surging ocean tide. In organizing his falsely called *Harmonial Association* against Spiritualism, Davis not only disclosed his disloyalty to a cause that had made him—financially and otherwise—all he was, but to his false and illogical position and his desperate straits in defending that position are we indebted for the war of defamation and abuse against our mediums, particularly those of the materializing phase. This Davisite and Bundyite war has been as incessant as it has been causeless and malignant, and as Mr. Davis has now in his recent war manifesto enlarged his base and attacked the defenders of mediums, as violently and recklessly as he has heretofore assailed mediums themselves, there is no course left for honorable men to pursue than "to fight it out on this line if it takes all summer."

This discussion, from which there can be no retreat on our part or on the part of others similarly situated without personal dishonor, is forced upon us by the war manifesto of Davis, Farnsworth & Co., and will necessarily result in disclosing the real character of the contest now raging so violently in the Spiritual ranks, and in detaching both from Bundyism and Spiritualism all sympathy and support from true and loyal Spiritualists.

At the period of the organization of his *Harmonial Association*, A. J. Davis was the head centre of the discontents and malcontents in the Spiritual ranks. So fierce was his wrath against phenomenal Spiritualism that Davis was guilty of the supreme folly of asserting that it was immoral for any one to attend spirit circles or to encourage mediumship after that person (for his or herself) had obtained the evidence that life was immortal. This palpably absurd declaration shows to what straits Mr. Davis was driven in searching for plausible grounds for the secession movement which he had inaugurated.

When you admit, as Davis does, that to the Spirit Circle alone are we indebted for the evidence that life is immortal, why stop there? Why, when the door is open may we not enter and share with the blessed immortals all of those priceless advantages of intercourse between the two worlds—the inter-blended spheres of spiritual and mortal existence. As the spirit world is the world of causes, the world of intelligence and the world of power, why, Mr. Davis, may we not call upon its exhaustless resources for our comfort, edification, and enlightenment? Why may we not call, perpetually and continually, upon this exhaustless fountain of blessings to humanity, in all its manifold phases.

Article number two of the *Harmonial Philosopher's* creed—or arrow No. 2 in the warrior Davis' arsenal of weapons of attack upon Spiritualism—is that Spiritualists in "running" after phenomena thereby neglect the cultivation of the interior or spiritual man.

If littleness and fanaticism combined in seeking out grounds of attack upon Spiritualism, could go further than Davis has gone in this particular, we would like to see the experiment tried.

Observation and investigation of the spiritual phenomena lead away from true culture—from the culture of the interior or spiritual man! So far from such being the fact, exactly the reverse is true. It is only by questioning, and the observation of phenomena that accurate results are attainable, and it is only through these processes that interior or spiritual unfoldment can be most effectively and most rapidly advanced. Does not Mr. Davis know that spirit everywhere expresses itself through matter, and that all manifestations of spirit power are phenomenal manifestations? It is absolutely as absurd to declaim, as Davis does, against phenomenal manifestations, and undue attention to these, as it would be to assail the chemist for too frequent visits to his laboratory, or for a too constant use of his crucible. When Davis charges Spiritualists with excessive attention to phenomena, he is beating the wind—he is absolutely talking nonsense. There is no such thing as an excess of spiritual phenomena, or as an undue attention to it, and there can be no such thing, any more than there can be an excess of sunlight, a surplus of water in the ocean, or an excess of pure atmosphere around your habitations. Spiritual phenomena are absolutely and wholly beneficent and full of blessings to humanity, and the more we have of them—these angel visitants—the better. They no more impinge or interfere with a man's interior growth or intellectual unfoldment than the astronomer's telescope interferes with his knowledge of the planetary world; no more than his daily or hourly visit to the observatory interferes with his knowledge of astronomy.

In his warfare upon uncompromising Spiritualism, Mr. Davis is fierce in his wrath against materialization. This is what he said, a few months ago, from his *Harmonial* rostrum in New York city:

"But," says Mr. Davis, "the trouble with the world in not understanding this (a quotation from Plato), is that it wants to materialize everything before it can be believed. The Spiritualists, so-called, attempt to satisfy this demand by bringing materialized forms from dark cabinets, and, of course, the result is a failure, because the whole action has a downward, demoralizing tendency."

Now, this is very nice on the part of a man who knows so much about materialization that he calls all who know materialization to be a fact "so-called Spiritualists," reaching the climax of stupidity and effrontery in the declaration that materialization itself has wholly "a downward, demoralizing tendency." This is article No. 3 of the Davisite creed. In a recent conversation with Mr. Davis (reported to us by a friend), the great *harmonialist* was told that materialization was a fact within the knowledge of the gentlemen who were talking to Mr. D.

"I have," said Mr. Davis' interviewer, "repeatedly seen full form materializations, and I knew and conversed with the manifesting spirits."

"Ah!" said the complacent and immaculate Davis, "you doubtless thought you saw, but there are subjective conditions, as well as objective realities, and these subjective conditions make the testimony, as to the materializing manifestations, uncertain and unreliable."

We agree with the friend who reported to us this conversation that Davis is the best living rep-

resentative of the Rip Van Winkle race. We have the testimony of Diedrich Knickerbocker that the original "Rip" slept twenty years, and though Davis has not yet indulged in so long a nap, his sleep (incapacity to comprehend facts and obliviousness to current events) has been, if not as prolonged, more intense and profound. In another particular, our Rip Van Winkle (Davis) compares unfavorably with the one of historical fame, as the latter, when he awoke from his twenty years sleep, though bewildered and amazed, did recognize the reality of things; and it is nowhere recorded of the original "Rip" that he was ever guilty of the weakness and folly of denying the objective realities of life, with which he was in constant or daily contact.

In view of Mr. Davis' obliviousness to the facts of materialization—to the stupendous realities of full form materialization, now everywhere present—we are tempted, with no little solicitude, to inquire whether Davis is an actual or real man? Is Davis an objective reality, so many pounds avoirdupois, or is he a *mirage*—a mythical personage—having only a "subjective" existence in the confused and disordered brains of Bundy, Farnsworth and others of his deluded followers?

We might go at great length in quoting Davis' own words, showing his hostile attitude towards Spiritualism, and his purpose, through an organized opposition, to wipe out mediumship. Mediums cannot now be hung in Salem, Boston or New York; but limitations, such as Davis would impose; misrepresentations and denunciation, such as are constantly being levied against them by Davis, Bundy and others, will accomplish the same object that Cotton Mather accomplished in the days of Salem witchcraft.

[From the "Medium and Daybreak," London, England July 21st 1882.]

Spurious Trance Mediumship—An Instrument for its Detection.

"Neptune" and "A Nailmaker" comment on the frailties of trance mediums. Says the former:—

"Introduce any person from the outside world to witness it with half an eye open, and the result would prove a farce and expose. I have seen it, but do not feel disposed to disturb their peaceful minds; they were enjoying it in all sincerity and simplicity; and so was I inwardly, as a farce. Mediums forget that in the ranks of Spiritualism there are a few sharp-witted, keen-sighted people who have too much experience to be gulled, and too much good sense to hurt their feelings at their seances."

"The latter remarks"—
 "I fear the spirits are sadly too fond of giving us lots of information which we could easily obtain for ourselves from many sources, and in a much clearer and far less fragmentary form. The lightning lights up the world before it thunders, not so long after. If every one would speak only normally, no one would expect anything supernaturally grand and sublime from him, and if some good spirit should happen to breathe a little real heavenly fire into him or her, the audience would be sure to see and hear it in the light and the music of the words that would follow, thrill every heart, and give to every mind the wonder of some new vision."

"We have great faith in trance mediumship, yet, at the same time, cannot shut our eyes to the abuse of it by those who traffic on it. We have seen hundreds of such controls, but seldom two of the same value, even from the same medium. The trance is not necessarily assumed in the unprofitable cases. To some it is as natural to pass into the trance as it is to yawn or sneeze, when there is a predisposing influence present; and to some it is as natural to sham and deceive in regard to trance, as it is for them to lie and cheat on every matter they take up. The first 'trance' address given at the Spiritual Institution, at a casual meeting when the place was being furnished, was by a scoundrel called Pinkham, from America. The sitters swallowed down the rot with reverence, but we fear the writer sadly misbehaved, in their opinion, in denouncing the imposture. People will listen for hours to the most dreary platitudes, if it be spoken in trance, and 'mediums' will continue to insult the ears of man with untimely and stupid harangues, as long as 'Spiritualists' will pay them or honor them for so doing. You must remember that this so-called 'trance' is largely made up of the circumstances of the occasion. You sit down with a medium; he or she is expected to 'go off'; and having 'gone off,' a speech is inevitable, the whole affair being a product of the psychological conditions, with which spirits may or may not have the remotest connection. If they have, all we can say is, that they are even greater fools than the sitters."

"Now, all this is the abuse of trance. We too frequently take the affair altogether out of the hands of the spirits, and run the machine on our own account. But, on the other hand, let us leave all this entrancement—its times and extent—to the wisdom of the spirit world, and we will have far less of it, but it will be of the right sort. When the good spirits want something done or said they will find a means of carrying out their intention, and when they do so, it will bear their unmistakable trade mark. As it is the product of trance is too frequently remarkable for its entire absence of spiritual element. The Movement sadly requires an instrument like what the detectors of adulterations test milk with, to discover how great a percentage of water it contains. We have a machine of that sort for our own use, and in private we apply it to all the 'trance' matter that comes under our notice. We have kept the results to ourselves hitherto, but may be induced to let the readers of the *Medium* into the secret. Remember, our object in doing so would not be to exterminate our subject, but to keep it free from water; in other words—let the 'spirits' put the 'water' into one can, and the 'milk' into another."

[We ask the forbearance of our readers for giving space in the columns of MIND AND MATTER to such utterances as the above. But in this way only can we show you the depth of moral degradation to which Bundyism is striving to sink Spiritualism. Mr. Burns the editor of the *Medium and Daybreak* in England, is the thing that is supposed to be responsible for the above wholesale denunciation of trance mediums. Fondly thinking the death blow has been given to phenomenal mediumship, he has no hesitancy in openly attacking trance mediums. Burns was a pupil of Bundy, but he fairly out-Bundys Bundy, and the pupil can now take the lead. We hope the trance mediums will learn a lesson from the above scurri-

lous attack upon themselves, and, in the future, to have some sympathy for and with their brother and sister mediums, who are used to demonstrate the truths of Spiritualism by phenomenal occurrences. Hitherto too many trance mediums have joined in the slander and abuse of phenomenal mediums, but now that they are assailed themselves, we trust all mediums will unite and make common cause against the enemies of mediums and Spiritualism. Just think of it, trance mediums. When Burns puts his little machine upon the market, where will you be? We suppose Bundy will have the sale of them in America, and that they will be for sale wholesale and retail at the *Journal* office, together with a full supply of wigs, masks, and cheap toggery, used by zealous Bundyites in putting up jobs on phenomenal mediums. We also presume W. C. Bowen will take a special agency; Bronson Murray will undoubtedly apply for the city of New York; and Coleman, the "little man" in Frisco, will be entitled to the sole control of the Pacific coast. Mr. Burns may require further attention at our hands, and in the mean time it will be well for all Spiritualists to have a close eye upon the fellow.—A.]

The Jews of York.

When Richard I. ascended the throne, the Jews to conciliate the royal protection, brought their tributes. Many had hastened from remote parts of England, and appearing at Westminster, the court and the mob imagined that they had leagued together to bewitch his majesty. An edict was issued to forbid their presence at the coronation; but several whose curiosity was greater than their prudence, ventured to insinuate themselves into the abbey. They were soon discovered, and flew in great consternation, while many were dragged out with little remains of life.

A rumor spread rapidly through the city, that in honor of the festival, the Jews were to be massacred. The populace at once eager of royalty and riot, pillaged and burned their houses, and murdered the devoted Jews. Benedict, a Jew of York, to save his life, received baptism; and returning to that city with his friend Jocenus, the most opulent of the Jews, died of his wounds. Jocenus and his servants narrated the late tragic events to their neighbors, but instead of sympathy, they only excited rage. The people of York soon gathered to imitate the people of London; and their first assault was upon the house of the late Benedict, which contained his family and friends, who found their graves in its ruins. The alarmed Jews hastened to Jocenus, who conducted them to the governor of York castle, and prevailed on him to afford them an asylum for their persons and effects. Meantime their houses were levelled and the owners murdered, except a few unresisting beings who were fit subjects for baptism.

The castle was strong enough for their defence, but a suspicion arising among them that the Governor intended to betray them, they one day when he was out refused him entrance. He complained to the sheriff of the county, and the chiefs of the violent party, who were heavily indebted to the Jews, and they united to attack the castle. The cruel multitude showed such a desire for slaughtering those whom they intended to rob, that the sheriff revoked the order for attack; but in vain, the fanatics and robbers once set loose would satisfy their appetite for blood and plunder. They asked the aid of the better citizens who refused, but addressing the clergy, were by them animated, led, and blest.

The leader of this rabble was a Canon regular, whose zeal was so fervent, that he stood by them in his surplice, which he considered a coat of mail, and repeatedly exclaimed, "Destroy the enemies of Jesus." This strong hened the arms of men who needed no other stimulant but the hope of obtaining the large property of the besieged. It is said of this canon, that every morning before he went to assist in battering the walls he swallowed a consecrated wafer. One day having approached too near in what he considered his coat of mail, this church militant was crushed by a heavy stone rolled from the battlement. But the attack continued, and the Jews finding they could hold out no longer, a council was called to consider what remained to be done. Among them their elder Rabbins was most respected. At that time the *Haham* or elder Rabbins, was a foreigner, who had been sent over to instruct them in their laws, and was a person of no ordinary qualification. When the council was assembled the *Haham* rose and addressed them thus: "Men of Israel! the God of our ancestors is omniscient, and there is no one who can say, 'Why dost thou this?' This day he commands us to die for his law; for that law which we have cherished from the first hour it was given, which we have preserved pure throughout our captivity in all nations, and which for the many consolations it has given us, and the eternal hope it communicates can we do less than die? Posterity shall behold this book of truth, sealed with our blood; and our death while it displays our sincerity, will impart confidence to the wandering Israel. Death is before our eyes, and we have only to choose an honorable and easy one. If we fall into the hands of our enemies, which you know we cannot escape, our death will be ignominious and cruel; for these Christians who picture the spirit of God in a dove and confide in the meek Jesus, are athirst for our blood, and prow around the castle like wolves. It is therefore my advice that we elude their tortures; that we ourselves should be our executioners, and that we voluntarily surrender our lives to our creator. We trace the invisible Jehovah in his acts; God seems to call for us, let us not be unworthy of that call. Suicide on occasions like this is both rational and lawful, many examples are not wanting among our forefathers." Having said this the old man sat down and wept. The assembly was divided in opinion, men of fortitude applauded the wisdom of the advice, but the pusillanimous murmured that it was dreadful counsel.

Again the Rabbins rose and said: "My children, since we are not unanimous, let those who do not approve of my advice depart from this assembly." Some left, but the greater number remained. They now employed themselves in consuming their valuables by fire, and every man fearful of trusting to the timid and irresolute hands of women, first destroyed his wife and

children and then himself. Jocenus and the Rabbins were left till the last, that they might see every thing performed according to orders. Jocenus, being the chief Jew, received his death from the consecrated hand of the aged Rabbins, who immediately after performed the melancholy duty on himself. All this was done in the depth of night. In the morning, the walls of the castle were seen wrapt in flames, and only a few miserable beings were seen upon the battlement, pointing to their dead brethren. When they opened the gates of the castle, the prediction of the late Rabbins was verified, for the multitude, finding themselves defrauded of their hopes, avenged themselves on the feeble wretches who had not chosen to die with honor.

It is said that five hundred Jews destroyed themselves on this occasion.

Items of Interest.

King Philip of Spain upon his death bed did everything he could for *salvation*. He sent the following protestation to his confessor a few days before he died:

"Father confessor! as you occupy the place of God, I protest to you that I will do everything you shall say to be necessary for my being saved: So that what I omit doing will be placed to your account, as I am ready to acquit myself of all that shall be ordered to me."

Stephen in his "Traite preparatif a l'apologie pour Herodate," says "a monk of St. Anthony having been at Jerusalem, saw there several relics among which were a bit of the finger of the Holy Ghost, as sound and entire as it had ever been; the snout of the Seraphine that appeared to St. Francis; one of the nails of a cherabim; one of the ribs of the *verbum caro factum*, (the word made flesh,) some rays of the star which appeared to the three kings in the east; a vial of St. Michael's sweat when he fought with the devil; a hem of Joseph's garment which he wore when he cleaved wood, etc., all of which he brought devoutly home.

Henry III. once summoned all the great in the kingdom to meet him in London. When assembled, the king informed him that the Grand Master of the Knights Templars had sent him a phial containing a small portion of the precious blood of Christ shed upon the cross! and attested to be genuine by the seal of the patriarch of Jerusalem and others. He commanded a procession the following day; and though the road between St. Paul's and Westminster was very deep and miry, the king kept his eyes constantly fixed on the vial. Two monks received it and deposited it in the abbey, "which made all England shine with glory," dedicating it to God and St. Edward.

Luther O. Weeks, Proctorsville, Vt., writes: "If Spiritualism is saved to the children of earth by any mortal man you will be that man. I know of no way to handle those who are wise in their own conceit except to shake the conceit out of them, which I assure you your able articles in MIND AND MATTER are doing. May wise, pure and powerful angels ever bless and guard you. I enclose two dollars in this for which please renew my subscription for one year more. Will write for your columns ere long as the spirit may dictate."

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by, giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

Dr. J. BONNEY, Controlling Spirit.
 Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER.)

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.	
Total Cash.....	\$183 40
PLEDGED.	
Total Pledged.....	\$249 50

Mr. Geo. Rall, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

Lecturers and Mediums Attention.

Editor of Mind and Matter:

Omro, Wis., July 3d, 1882.
 Be kind enough to ask speakers passing through Chicago or Milwaukee to write me with a view of engagement at our September meeting. Also would like to secure one or two first-class test mediums for same occasion.
 Omro, Wis. DR. J. C. PHILLIPS.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers; that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Previously acknowledged.	\$137 48
A Friend, San Francisco, Cal.,	8 00
A Friend, Philadelphia, Pa.,	1 90

EDITORIAL BRIEFS.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

PARTIES wishing first class lodgings in the city during camp-meeting, can find the same at Mrs. A. M. Maxwell's, 1208 Mount Vernon street.

We have received various testimonials from different persons, of the benefit they have received through G. B. Emerson, Forest Grove, N. J. See advertisement.

Mrs. WILEY informs us that she has been sick for some time, but is now prepared to continue her treatment of the sick, call on or address M. H. Wiley, 1128 Vine St., Philadelphia, Pa.

We are informed that Mr. Harry Powell, the celebrated slate writing and physical medium, of Philadelphia, will be at the Cassadaga camp meeting, from August 12th.

THE "Process of Mental Action," or "How we Think," No. 4 of the M. Faraday series, are attracting a great deal of attention. We have them on sale at this office; price 15 cents. Nos. 1, 2 and 3 of the same series also on sale at 10 cents each.

THOS. BLINKORN advises us that he has removed from Clark Street to 45 Wiltach Street, Cincinnati, Ohio, where they will be pleased to receive visits from their friends. [The letter was held for postage or we should have noticed last week.]

DR. HORACE M. RICHARDS, magnetic healer, has concluded to remain in the city a few weeks longer, and will continue his professional vocation, healing the sick, and can be addressed at 259 North 9th street, Philadelphia, Pa.

CORRECTIONS.—In J. H. Mendenhall's article on magnetism, No. 2, published in No. 37 of MIND AND MATTER, in the first column thirty-ninth line from top for "unimpressed" read *unintentionally*; and in fifty-third line from top for "important" read *imparted*.

We are pained to learn that Mrs. Lizzie T. Evans of Louisville, Ky., is dangerously sick, and wishes us to say that as soon as she is able to resume sittings that all who have sent pictures or letters will receive prompt attention, until then she asks the indulgence of her patrons.

FRANK T. RIPLEY writes us from Boston that he will start for Horicon, Wis., on the first of September, and on his arrival there will answer all correspondence that may have come in his absence. Persons desirous of engaging his services this fall can address him at Horicon, Wis.

THE Rosierucians hold outside circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.

W. T. FORBES, of Atlanta, Ga., visited our sanctum this week, on his way East. Mr. Forbes is an earnest and active Spiritualist, and brought us words of cheer from many friends in his section of the country. There is large field for labor there, and many souls hungering for the truths of Spiritualism.

We have just received a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or five for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents.

P. L. O. A. KEELER, will be at Cassadaga Lake Camp Meeting, as will also A. Rothermel, both well known physical and test mediums. Mr. Keeler is authorized to take subscriptions for MIND AND MATTER, which, with its voluminous and instructive message department, should be found in the home of every Spiritualist in the country.

On Monday, we were favored by a fraternal visit from Mr. and Mrs. Leavenworth, of Bridgeport, Conn., who are spending a few days at Neshaminy Falls camp-meeting. Mr. and Mrs. Leavenworth are earnest workers in the spiritual cause, and staunch friends of MIND AND MATTER, and their assurances of sympathy, confidence and support, nerved our arm and cheered our heart. May their shadow never grow less.

We have received from M. A. Manly, Franklin, Pa., two dollars for Dr. J. W. Woodworth, of Vickburg, Miss., and two dollars for J. W. Van Namee, M. D., New Haven, Conn. Also one dollar from Charles Fix, Franklin, Pa., for Dr. J. W. Woodworth. We are pleased to receive these financial expressions of sympathy for our worthy friends in their distress. "A friend in need is a friend indeed," and a friend in deeds is what they need.

THE Independent Association of Spiritualists and Liberalists of New York city, hold public meetings every Sunday morning and evening, at Frohisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher for October; J. Wm. Fletcher for December, who will give tests of spirit

presence after each lecture. "MIND AND MATTER" will be on sale at all of the meetings. Alfred Weldon Prest.

MICHIGAN FOURTH DISTRICT SPIRITUAL-LIBERAL ASSOCIATION.—The adjourned meeting (being the first annual) of the Fourth District Spiritual-Liberal Association, will be held on Orion Park Island, Saturday and Sunday, August 20th and 27th. Speakers:—L. A. Pearsall, J. P. Whiting, and others. F. E. ODELL, Sec. Farmers Creek.

S. B. McCracken, Detroit.

THE R. P. Journal, after its last week's publication of the shame of several leading Chicago mediums and distinguished visiting mediums, has this week a puff for one of the distinguished, Mrs. Emma Jay Bullene, who is set forth in its columns as a first-class marriage broker, which phase of mediumship undoubtedly comes up to the high standard *par excellence* of mediumship mapped out by the Journal, as being inspired from the "higher aspect" side of Spiritualism. It is an old and appropriate saying, that "The devil takes care of his own."

W. L. JACK of Haverhill, Mass., writes us, that owing to close application to business and severe sickness at his home, he has been compelled for the present to give up all business and sittings till sufficiently recovered in health and strength. Parties who have conferred with him for lectures, etc., for the coming season, will please take notice. Due notification of resumption of business will be given in the Spiritual press. The Doctor also gives us the pleasing assurance of the speedy recovery of Mrs. John Davis; also, that she and her husband desire to return thanks for the many kind expressions of sympathy they have received during her severe illness.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant and magnetic healer, has taken rooms at 905 Wood street, Philadelphia, Pa., where he will receive patients to treat. He will also visit patients at their residences, if desired. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. The Doctor is about to start private developing circles, arrangements for which can be made by addressing him at 905 Wood street, Philadelphia, Pa.

MATERIALIZATION at the Northern Wisconsin Spiritual Conference, in Spiritual Hall, Omro, Wis., September 1st, 2d and 3d, 1882. A. F. ACKERLY, the wonderful medium, in whose presence hands and arms are materialized, musical instruments played upon, messages written, signing of names, and other wonderful phenomena occur in the light without cabinet, will be at this meeting. Mr. Ackery is endorsed by all the Spiritualist papers of the country. Mrs. E. C. Woodruff, of Michigan, J. O. Barrett, and other speakers have been invited to participate. Fred H. Pierce, a newly developed test and musical medium from Milwaukee will also be in attendance. Officers for the ensuing year will be elected. The session will be interspersed with vocal and instrumental music. A cordial invitation to all. Usual courtesies by the Omro friends. Prof. Wm. M. Lockwood, Pres. Dr. J. C. Phillips, Sec.

FIRST SPIRITUALIST SOCIETY of Omro, Wisconsin to the Spiritualists and Liberalists everywhere:—We are in need of about \$250 to pay our indebtedness and finish the interior of our hall, which has cost nearly \$3,000. Knowing that "where the treasure is," or in other words, the power of psychology, we would ask the friends throughout the country, to send immediately such sums as they feel able to give, to either Wm. R. Pettengill or myself, as we desire to remove the debt previous to the 1st of September next, when our quarterly meeting of the Northern Wisconsin Spiritual Conference commences. We have A. F. Ackery, materializing medium engaged for meeting Sept. 1st, 2d, and 3d, next. All donations will be thankfully received, and acknowledged in whatever Spiritualist paper you may designate. J. H. Hill, Wm. R. Pettengill, Dr. J. C. Phillips, Sec., Trustees of First Spiritual Society of Omro, Wis. Omro, Wis., July 21st, 1882.

We have received the prospectus of the Niantic Camp-meeting for 1882, which we have not room to publish in full. The prospectus sets forth the merits of the location and appointments, and also gives the names of the officers and the various committees. President, E. R. Whiting, of New Haven, Ct.; Vice Presidents, Mrs. F. A. H. Loomis, of Meriden, Ct., and A. T. Robinson, of Bristol, Ct.; Treasurer, James E. Hayden, of Willimantic, Ct.; and D. A. Lyman, of Willimantic, Secretary. They report a capital of \$8,000, all paid in. The camp is situated on the Niantic river, about one mile from the open waters of Long Island Sound, and contains about 40 acres. Over 400 lots 25x50 have been laid out, and 200 are leased. Many of the remaining lots are very desirable, and will be offered for selection upon the grounds on Wednesday, May 17, at 1 o'clock, P. M.; after which date, parties desiring lots can obtain them by applying to the committee on the grounds. The grounds will be open on and after June 12th, and public speaking will commence on Sunday, July 16th,

and continue till August 20th. Any information will be cheerfully given on application, by D. A. Lyman, Secretary, Willimantic, Ct.

SPIRITUALISTS' camp-meeting at Lake George, N. Y., from July 23d to August 27th, 1882. Railroad all the way. Excursion boats via Saratoga Springs to camp grounds, Lake George. Speakers for Sunday, July 30th, Prof. J. R. Buchanan, of New York and Mrs. A. E. Buckley of Conn. Regular speaking on Sundays, Tuesdays, Thursdays and Saturdays. Boat riding, fishing, drives, and amusements on Mondays, Wednesdays and Fridays. Speakers for each week will be announced from platform, each Sunday. Lots of different sizes sold during this camp-meeting ten per cent. less than the regular price. Lots for those bringing their own tents, free this season. Tents can be rented on the ground for two or four persons—unfurnished, per week, \$3; furnished, per week, \$5; furnished for the season (six weeks), 12; unfurnished, for the season, \$10. Spirit phenomena.—Reliable mediums will be present, by whom the different phases of spirit phenomena will be presented, including genuine spirit materializations. Board and lodging furnished on the grounds at reasonable rates. P. S.—Special arrangements have been made with the Central House, Lake George, at greatly reduced rates. For information, address, A. A. Wheelock, Sec'y and Gen. Superintendent, Ballston Spa, N. Y.

MICHIGAN CAMP MEETING.—There will be a grand camp meeting at Lansing, Michigan, on the Central Michigan Fair grounds, commencing Aug. 25th, and closing Sept. 4th, held as the semi-annual meeting and under the auspices of the State Association of Spiritualists and Liberalists of Michigan. Able speakers have already been engaged, and among them we can announce A. B. French, Dr. A. B. Spinney, Hon. Giles B. Stebbins, C. W. Stewart, John C. Bundy, J. A. Burnham, Rev. Chas. A. Andrews, J. W. Kenyon, J. P. Whiting, Mrs. L. A. Pearsall, Mrs. E. C. Woodruff, and many others. The managers are also arranging for an excellent glee club and the services of the following world renowned mediums, Dr. Henry Slade, C. C. Watkins, Mrs. Maud Lord and Mrs. Simpson, the Flower medium. The grounds comprise 40 acres 20 of which is a nice maple grove, with plenty of pure water, and accommodations for 3000 campers. Mr. C. A. Cutting, a man well known throughout the northwest for his skill as a caterer, will have charge of the victualling privilege. Reduced rates have already been arranged for on all the railroads leading into Lansing. The net proceeds if any belongs to the association, and the entire meeting is to be under the control of a Board of Managers, consisting of S. L. Shaw, Wm. McConnell, Dr. A. W. Edson, Dr. A. B. Spinney, Mrs. R. A. Sheffer, Dr. W. O. Knowles, S. H. Ewell and Dr. J. V. Spencer. Those wanting tents or particular information should address,

J. M. POTTER, Lansing Mich.

Pres. of the State Association of Spiritualists and Liberalists.

THE PEOPLE'S CAMP MEETING will be held on the grounds of the Cassadaga Lake Free Association from July 28th to Aug. 28th, inclusive. The following are the speakers engaged: O. P. Kellogg, East Troy, Ohio; Giles B. Stebbins, Detroit, Mich.; Hudson and Emma Tuttle, Berlin Heights, Ohio; J. Frank Baxter, Chelsea, Mass.; Lyman C. Howe, Fredonia, N. Y.; Mrs. A. H. Colby and O. K. Smith, St. Louis; George W. Taylor, Lawton, N. Y.; Clara A. Field, Boston, Mass.; Prof. Bradford, Eden Valley, N. Y.; Mrs. R. Shepard-Lillie, Philadelphia, Pa.; A. B. French, Clyde, Ohio. The famous Smith family, vocalists, of Painesville, Ohio, will be in attendance. Thomas Lees, of Cleveland, Ohio, will have charge of children's department, and organize progressive Lyceum. Reduced rates on all railroads. Tickets good the entire season. Buy excursion tickets for Jamestown or Chataqua, then take D. A. V. & P. R. R. to Lillie Dale. Ample hotel and boarding accommodations for all grounds for tents free. Tents and cottages can be leased on reasonable terms. Your name and address on postal will insure programme with full particulars by return mail. A. S. Cobb, President, Dunkirk, N. Y. Joe W. Roon, Sec'y, Fredonia, N. Y.

LAKE PLEASANT.—The Ninth Annual Convocation, at Lake Pleasant, (Montague, Mass.), on Hoosac Tunnel Route, from July 29th to Aug. 27th, 1882. Speakers:—Sunday, July 30, W. J. Colville, Boston, Mass., Mrs. Sarah A. Byrnes, Boston, Mass.; Tuesday, Aug. 1, Mrs. Abby N. Burnham, Boston, Mass.; Wednesday, Aug. 2, W. J. Colville; Thursday, Aug. 3, Mrs. S. A. Byrnes; Friday, Aug. 4, Mrs. Abby N. Burnham; Saturday, Aug. 5, Mrs. N. J. Willis, Cambridgeport, Mass.; Sunday, Aug. 6, Prof. J. R. Buchanan, New York city, and Cephas B. Lynn, Sturgis, Mich.; Tuesday, Aug. 8, Dr. George H. Greer, Detroit, Mich.; Wed'y, Aug. 9, Prof. J. R. Buchanan; Thursday, Aug. 10, Giles B. Stebbins, Detroit; Friday, Aug. 11, Cephas B. Lynn; Saturday, Aug. 12, Mrs. E. L. Saxon, Belvidere, N. J.; Sunday, August 13, Mrs. R. Shepard Lillie, Brooklyn, N. Y. and Prof. Henry Kiddle, New York city; Tuesday, Aug. 15, A. B. French, Clyde, Ohio; Wednesday, Aug. 16, Mrs. R. Shepard Lillie; Thursday, Aug. 17, Prof. Henry Kiddle; Friday, Aug. 18, J. Wm. Fletcher, Boston; Saturday, Aug. 19, Mrs. N. J. T. Brigham, Elm Grove, Mass.; Sunday, Aug. 20, J. Wm. Fletcher; Sunday, Aug. 20, Mrs. Helen L. Palmer, Portland,

Maine; Tuesday, Aug. 22, Dr. H. B. Storer, Boston; Wednesday, Aug. 23, Mrs. Helen L. Palmer; Thursday, Aug. 24, J. Frank Baxter, Chelsea; Friday, Aug. 25, Ed. S. Wheeler, Philadelphia, Pa.; Saturday, Aug. 26, Mrs. Fannie Davis Smith, Brandon, Vt.; Sunday, Aug. 27, J. Frank Baxter and Ed. S. Wheeler. Edgar W. Emerson, of Manchester, N. H., J. Wm. Fletcher, of Boston; Mrs. and J. Frank Baxter, of Chelsea, Mass.,—three of the best public test mediums in the country—will give tests from the speaker's platform after the lectures; Mr. Emerson from July 30th to August 12th, inclusive; Mr. Fletcher from the 13th to 23d of August, inclusive, and Mr. Baxter or Mr. Fletcher from the 23d to the close of the meeting. A large number of mediums will attend the meeting, and it will be possible, as last year, for persons to obtain a private sitting or gain admission to a circle at almost any hour in the day. The hotel has been leased for the season by Mrs. A. D. French, of 351 Columbia Avenue, Boston, who gave such genuine satisfaction to the guests of the house last year. The hotel will be opened for the reception of guests from July 15 to September 15. Table board, \$5 per week; transient board, \$1 per day; dinners, 50 cents. Meals also served on the European plan. Extra charge for meals sent to rooms, or to any part of the camp ground. Rooms from \$1 to \$2 per day, according to location. First-class laundry connected with the house. Address, Lake Pleasant, Montague, Mass. Refreshments can also be obtained at Mr. F. E. Stedman's Lake Shore Cafe. Numerous campers will furnish lodgings in their tents and cottages, at 25 and 50 cents per night. Cot-beds, mattresses and blankets can be hired of W. F. D. Perkins, Lyman Street. For particulars concerning transportation of camp equipage and baggage, schedules of railroad fares, etc., see annual circular, which will be sent, post paid, on application to John H. Smith, clerk, Box 1452, Springfield, Mass.

Retributive Justice.

Editor of Mind and Matter:

Dr. Henry Slade's recent adventure with Ontario "savans," brings to mind the ancient maxim, "As ye measure to others, so shall it be meted to you." How little did the medium, who had been tested by the German scientist Zoellner, and put on record as a gifted phenomena in "Transcendental Physics," think he would be so soon weighed in the balance with the exposed Reynolds and Hull, though saying on the platform at headquarters of the forty and four that a few mediums had confessed to him they were frauds (though not giving their names), and he added that he too had been accused, but could defend himself. But when a fine opportunity was given him, he as cowardly denied his mediumship, as he bore witness against co-workers in spiritual manifestations, when enthusiastically called upon by the originator of the "New York Protest," and other signers, to take part in the denunciations of mediums, who were accused by somebody or bodies, he stood before them in an exalted position, rising in their estimation upon the downfall of two frail women, one at Clyde the other in New York. But as there is no highest nor lowest in Spiritualism, unfolding its beneficent philosophy by invisible intelligences, so the medium pronouncing himself above the ability of enemies to disgrace his gifts, sinks to the level of other mediums he would denounce. How quickly he was brought to his senses at Belleville, that in 1882 a reign of terror was inaugurated, and he would no more be able to thwart its malicious designs, without a feeling of his own helplessness than other genuine mediums had, when surrounded by opposing forces. There is not a medium in the land secure now from intriguing arts of investigators, and unless wise spirits open the eyes of mediums against envy, strife and hatred, more like "Dr. Slade's" fraud proof manifestations, will be found guilty of trickery. It is all so perfectly plain that it seems unnecessary for the martyrdom of physical mediums to illustrate the subtle laws that the surroundings will bring out honest manifestations or deceptive frauds as the world pronounces them. It is fully demonstrated that the same medium may have a circle of artful persons, and be detected in vile arts, and true confiding friends, willing to accept such as spirits could give, and they be able thereby to produce astounding phenomena, so what medium can be secure, and how dare they sign protests by voice or pen against those unfortunate ones falling into the snare of malicious ignorance. It is surprising that Dr. Slade's name and Mrs. Simpson's should be found in the Journal's ostracising list, as both ought to beware of the scientific fact of depending on surroundings, to convince the investigators of genuine manifestations.

The writer of this was the only one present with Mrs. Simpson in St. Louis, believing in her mediumship, when the *Globe-Democrat* corps, together with four Spiritualists, saw her under test conditions. Yet only one could believe but that a fraud had been perpetrated in producing flowers. She disrobed in one room, threw a blanket around her body, walked across the parlor where the party were sitting, and stepped into a closet just large enough to stand erect, the "editorial staff" jesting and ridiculing in the most sarcastic manner at such preposterous pretensions. But when she opened the door and handed them flowers, the mirth and jests became still worse, and she left under a cloud, as St. Louis people all read the *Democrat*. So what did she accomplish by acceding to the demands of those looking for frauds? No more than Dr. Slade when writing under the table, and on the slate, when his hands were outside. They were determined he should not escape unscathed, the same as with Mrs. Simpson, Mrs. Hull and Mrs. Reynolds. It proves that, no matter the tests, no matter the number of times mediums demonstrate their spiritual gifts, they are liable to be accused as frauds at any day; and as Dr. Slade meted to co-workers, his measure has been returned to overflowing, by a law he did not heed or know how to control for self-preservation. But every signer "to all whom it may concern" may profit by his experience. For to-day they may escape the meshes of terrorism; but to-morrow may bring them before the inquisition, branded, though thousands know of their being true mediums. A flower materialized, or slate-writing under the table, did not shield them when the inquisitors prejudged their mediumship, for the very suspicion in the minds of Belleville disbelievers, confused the subtle forces of spirit power. No matter how many spirits materialized in different forms and dress, a yard of crotone condemned the accused. But it seems that Dr. Slade's boast that he could defend himself, if they could not, was by a denial of mediumship where they would not.

ANNIE T. ANDERSON.

MAGNETISM.

J. H. Mendenhall vs. Wm. B. Fahnestock, M. D.
No. 3.

Editor of Mind and Matter:

DEAR SIR:—The Doctor—Mr. Fahnestock—in his letter on "Animal Magnetism," published in MIND AND MATTER, No. 27, says some things which demand further consideration. One would infer that the Dr. in his earlier investigations, was a thorough believer in the magnetic theory, as he in the above named paper uses the phrase "magnetic or bouthypnic state," (which is only another name for the magnetic sleep,) in speaking of the great value of magnetism in performing surgical operations, etc. And though he undoubtedly was inspired at that time to call the science of magnetism by its true name, I am inclined to think he was laboring under a mistake in his attempt to explain the cause of the subjects' susceptibility or nonsusceptibility to pain when under surgical treatment during the magnetic state. The Dr. remarks, "When this sense (sense of feeling) is in this state (magnetic) and you attempt to inflict pain by pinching or otherwise, they may feel it or not. Sometimes they do and sometimes they do not." This apparent inconsistency I find is owing to their own will, and they can feel or not, just as they please. Now as to the subject feeling or not feeling pain during the magnetic state when an attempt is made to produce such an effect upon the magnetized, I do not doubt—I know from personal experiment the same to be true. But I differ with my good brother as to the real cause of the results alluded to. There are different stages or degrees of the magnetic state into which the subject may be brought. These degrees extend from that of the slightest sensation produced, to that of complete unconsciousness, i. e. where the subject loses all consciousness of material surroundings, until brought en rapport therewith once more, through the operator's mind. These degrees I have thought may with propriety be divided into five distinct states or degrees, thus corresponding with the law of external completeness. Then there is what I call the independent state: i. e. when the subject or magnetized appears free to act regardless of the will or wish of his magnetizer. By what law or force this higher octave (so to speak) in phenomenal magnetic life is induced, I may not be able to speak satisfactorily; though think it possible to obtain under either of the two following causes, viz. The subject may be taken into the immediate control of a magnetizing spirit and act according to his (spirit) dictation, instead of his original magnetizer. Or, secondly, he may, after having been brought by his original magnetizer into the fifth degree of the magnetic state, be able to pass partially into the spirit sphere proper, and thus act independently both of the magnetizer and his own physical organism, so far as it regards normal action, being connected with said organism only by a fine electric chord, by which means he is enabled to return at will and exercise full control. But to account for the subject's feeling or not feeling pain, etc., I claim that this depends upon the degree in the magnetic state, into which he is brought by his magnetizer, and not by his own will as claimed by Dr. F. For certain it is, he must enter the state of magnetism to a certain depth before he can become unconscious of pain which he may be suffering while yet in a normal state; and he must also be far advanced into said state before he can be made sensible of any pain inflicted, not immediately upon himself, but into some member or part of the body of his magnetizer. To illustrate: I have on numerous occasions allowed spectators to insert the point of a common pin, needle or penknife into the flesh of my magnetic subject without his experiencing any pain whatever therefrom; and when the same instrument would be used upon my own person so as to produce painful sensations, the magnetized would instantly experience all the acuteness of pain produced in my own system by said act. Now, what does all this tell for the subject under consideration? It certainly evinces this fact; that my magnetic subject is highly charged with my vital magnetism, and is, therefore, brought into close sympathy with my own being, and the pains inflicted, as above stated, into my person or nervous system, were immediately communicated to my subject; for as before remarked, the subject receiving my sensations of pain could not have done so only by being brought en rapport with me by means of the magnetic law; this then seals the fact of magnetism. Another instance giving evidence of the truth of the magnetic theory, is the movement of the magnetized's limb or hand in obedience to the operator's will or mind. For instance, let the magnetizer, after having induced the magnetic state to a certain degree, lift his own hand from that of his subject, moving it in any direction, and with any degree of velocity, and the hand of the subject will imitate, in every respect, the motions of the hand of the magnetizer. Thus, you see the phenomena of attraction is produced exactly as defined by Webster as touching magnetism.

But the Doctor, in his paper entitled "Materialization," published in MIND AND MATTER, No. 29, seems to have again discarded the idea of Magnetism. He remarks: "We conceive that materialization, considered as a force or power, is simply cohesive or other attractive forces by another name." "How long will magnetism be considered the cause of everything?" Is it not a little strange that while the Doctor so thoroughly discards all materialization, he, in the very same instance of his negation, admits the identical magnetic force in his article on "Materialization," in asserting it to be the result of "attractive force"? But let it be borne in mind that the Doctor claims that all phenomena which magnetists regard as the result of magnetic action, are the immediate result of the subject's own mind, belief, or imagination, that is, you tell the subject you are going to make him sleep, or you are going to cure him of some pain, sickness, etc., he believes your statement, and this belief or imagination does the work, that he sleeps, gets well, etc., simply because you make him believe. This covers the whole ground of the Doctor's theory, if I mistake him not.

I will now introduce a case or two which will, I think, knock the bottom prop from under his hypothesis. During the year 1844 (I believe it was), I was visiting in Clinton County, Ohio, and was then at the height of my magnetic experiments. A farmer residing on the public highway, was the owner of a large vicious, cross animal of the canine species—one which he was obliged to

keep closely confined to prevent him from attacking the neighbors on passing. The owner of said animal, together with the citizens of his vicinity, had all gone to church. I, in company with a cousin (S. E. Massey), who also possessed strong, well trained magnetic powers, were passing by, when the animal alluded to espied us and became much infuriated with anger. Seeing that he was chained beyond the possibility of self-extraction, I suggested to my cousin that we magnetize the old fellow and thus civilize him, to which he readily assented, neither of us knowing whether we could do such a thing or not. We went to work, I fixing my eyes firmly upon those of my canine subject, pointing my fingers directly toward him, and my cousin, taking his position in the rear, and placing his hands upon my shoulders. Now, our united will force was concentrated upon our subject, to the end that we magnetize, or put him into the magnetic sleep. This at first seemed to increase his already highly excited passions; but we remained fixed in purpose, and without a word being uttered, continued our experiment for perhaps forty-five minutes, when to our amazement, and yet a little as we expected, the animal showed signs of yielding to our magnetic control, gradually increasing thus until he finally assumed a state of quietude, (apparently) was in a sound sleep. We were just in the act of entering the door-yard, to test more thoroughly the actual results of our effect, when the people were returning from church, and being told by a gentleman that we would be likely to get into trouble with the owner of our magnetic victim, in case we were caught, by him at this new feat in stratagem, we abandoned any further progress, but feeling confident that the canine creature was enjoying the magnetic slumber. Some time afterward (1845) I repeated the act of animal magnetizing with considerable success. How much "faith or belief" on the part of those canine subjects, will the Doctor claim was required in producing the results as narrated? Now, that man can exercise great magnetic control over the animal species, I haven't the least doubt, although to prove successful in producing sleep or complete submission would require strong concentrative powers of a well trained magnetist.

In addition to my own experiments, I have consulted spirits of extraordinary talent, as regards man's exercising magnetic control over the animal species, and they have invariably claimed that this is the great secret with our celebrated showmen in bringing their animals into submission. Upon one occasion, when at a spiritual seance, the conversation between myself and an intelligent spirit turning upon this identical subject, I was informed by said spirit, that a certain neighbor-man who was in the habit of catching up serpents and placing them upon his bare bosom, and carrying them in that manner for hours at a time, without their offering any resistance or showing any signs or disposition to harm their captor, was enabled to perform said feat in virtue of his peculiar magnetism; that it was clearly assimilated to that of the reptile species. I could but think there was good philosophy as well as propriety in the spirit's assertion, as the general appearance and conduct of the serpent-tamer reminded one of *anguis in herba*.

Thus it is, the law of magnetism is universal, and the subtle element—magnetism—permeating all nature, to be acted upon by both the voluntary and involuntary laws. As a result occurring under involuntary law or action, we could refer the reader to none that would be more evincing of the truth of magnetism than the ill effects produced in the system of a healthy child, after having been made the associate or bed-fellow of a very aged and decrepit person for a period of time. The great effort in nature to keep up an equilibrium or the subtle forces between the two parties, would cause the magneto-vital forces to flow from the healthy vitalized child to the aged de-vitalized associate, thus robbing the former of its just dues, and if allowed to continue, would result in its death. All mothers who have raised families, know that it is *unwise* to allow the young to sleep with the aged, though they may not know the cause or philosophy of the ill effect so often experienced under such license.

Another fact equally evincing of the truth of our claim is to be seen in the Doctor's own argument in the fourth paragraph in his article entitled "Clearmindedness," etc., in MIND AND MATTER No. 31. In said paragraph, he remarks of the clear-minded: "They can, with or without spirit aid, read the mind and delineate character from a look of hair, the hand-writing, or any thing else that has been handled by those who desire such tests." I was about to ask the Doctor, why the need of handling an article before the psychometrist could be able to delineate the character of him who handled it. But in the paragraph next to the last of said paper, he gives the reason so plainly that I will quote his own words, instead of adducing other argument: "As everything in nature eliminates a peculiar aura, which contact imparts to other bodies," etc. What! Do you say, Doctor, that an aura can be imparted from one body to another?—from one individual to another? Why, bless your dear life, this is just the thing claimed by all magnetists; yes, the very thing which you have denied in your assertions against magnetism, and is the sole cause of our present dispute or criticism upon your recent papers.

We, then, agree at last upon not only the existence of such an element, but also of its capability of being imparted from one body to another. And as it, in the impartation, carries with, and conveys to the receiving body, its own intrinsic nature, character, etc., so the vital or magnetic aura communicated by a sound, healthy person to an invalid, or one less healthy, by coming in contact, carries health and vitality to the recipient. We only ask you now, Doctor, to admit that said aura can be controlled by the human will—directed in its course while on its grand sanitary mission, and you will then have conceded all that is claimed by your co-laborers (magnetic healers) in the cause of human health and happiness.

Fraternally thine,

J. M. MENDENHALL.

[To be continued.]

The extent of paper making on this side of the Atlantic seems satisfactory. According to recent statistics the number of paper mills in the United States, is put down at 900; United Kingdom, 650; in Germany, 543; in France, 539; in Italy, 206; in Austria, 160; in Russia, 100; in Spain, 63; in Portugal, 19; in Belgium, 29; in Holland, 16; in Denmark, 19; in Switzerland, 15; in Japan, 6; in Greece, 1; in Roumania, 1; in Cuba, 1.

Spiritual Progress in San Francisco.

Editor of Mind and Matter:

DEAR SIR:—Perhaps you would like to hear a word in regard to the work going on in this city. Dr. Dean Clark has been and is still giving very fine and instructive lectures on the scientific basis of spiritual phenomena, and especially of materialization; and they are given in such a plain and reasoning manner that the most obtuse cannot fail to be enlightened on the subject. Our audiences are of the thinking portion of the Spiritualists of this city who are especially interested in this subject, notwithstanding our society is the only one that has an admission fee. Our hall is well filled every Sunday, showing the interest of the people, who are willing to pay for this substantial feast of good things.

It was suggested a few years ago, by a venerable brother, that it would be well if we had a school of instruction for mediums. I think it is a good idea, for it seems to me that we are sadly deficient in knowledge concerning the laws governing spirit control. If our mediums would convene and hear what Bro. Clark has to say, he might remove some of the stumbling-blocks that they now see in the way of phenomena they do not understand.

It was predicted by some wiseacres, that Dr. D. McLellan, the materializing medium, would never dare to hold any more circles in this city, for he had been effectually squelched. But for the past few weeks he has been giving manifestations with, as usual, most satisfactory results. So you see the "ghosts won't down" at any bigot's mandates, and through the mediumship of Mrs. Reynolds, Mrs. Souther, and Dr. McLellan, the work goes on. So may it be until all shall open their eyes to this blessed truth.

I believe that in this city are some of the best mediums to be found anywhere. I may be pardoned for particularizing, but Mrs. Foye and Mrs. Breed are exceptional in their special phase of rapping and test mediumship. When they go before an audience, sceptics are confounded at this wonderful phase of spirit power, and I know that these and others are doing a grand work, even better than they know. There seems to be a wide spread interest both in intellectual and phenomenal Spiritualism, which cannot fail to bring forth some time a rich harvest.

Yours for truth,
S. B. WHITEHEAD.
San Francisco, Cal., Aug. 2, '82.

[Specially Reported for MIND AND MATTER.]

Notes From Neshaminy.

Editor of Mind and Matter:

To escape the monotony of city life, and the sea breeze of Philadelphia gutters, I made a portion of the Lord's day my own, and wended my way to Third and Berks streets, purchased a ticket for Neshaminy Falls Campmeeting, and ensconcing myself in one of the comfortable and modern conveniences of the Philadelphia and Reading Railroad, steamed out of the dusty city at 1:40 P. M., to breathe the fresh air of Bucks county, and for a few hours at least to escape the threatened pestilence which hangs brooding over the city of Brotherly Love.

On reaching the camp-ground, I passed down the row of cottages, meeting many familiar faces and receiving numerous hand-shakings and welcomes of greeting from the campers. I was somewhat late when I reached the speakers' stand, and the Conference was nearly over. Peter C. Tomson was relating some very interesting experiences of his introduction to the new ism which is yet to rule the world; but as the time for regular speaking had come, he was gently reminded of the time, when, amid the united voices of hundreds to proceed, he remarked, that, as he recognized order as the first law to be obeyed, he gracefully retired, promising them that, if agreeable, he would resume at another time the thread of his narrative, and Mrs. Anna Middlebrook Twiss, of Manchester, N. H., was announced as the speaker of the afternoon.

It being many years since I had had the pleasure of listening to her, I crowded front to get in a good locality to hear. The theme of her discourse was, "The Gospel of the New Dispensation." I was somewhat disappointed, and taken back some score of years or more, and imagined I was once more in New England, listening to one of the discourses which in those days I so often sat and listened to three times on Sunday, for even if we had thrown off the Puritan yoke in sentiment and idea, we still kept the regular order of exercises, and embraced the idea of Trinity even in the number of our services on Sunday, though they had become somewhat liberalized. Although the discourse might have been almost what I would call Christian Spiritualism; there were many liberal and progressive ideas put forth, prominent among which I will briefly mention a few. She said that the idea had prevailed that man had been made in the image of God, but that in all ages, past and present, God or Gods had been made in the image of man, and that as man advanced in arts and civilization, rose higher in the scale of intelligence the Gods which he made were superior to the Gods of the past, and must always be so for the reason that man could not go beyond his own conception; that the old dispensation appealed to and knew only the Father God while in the gospel of the new dispensation, the mother principle was taught as well, that God was and always would be unknowable, and from man's standpoint of diversity always innumerable as well as unknowable. The new dispensation recognized Heaven as the highest ideal we were capable of conceiving of and aspiring to, while Hell was the antipodes. That man had no need of a Jesus as a Saviour, that we had many saviours, and still man had to work out his full development in this world, or else he would have to return and work it out after he had left the physical form. She also spoke of the cowardice of those who were willing to live in sin, but afraid to die, so threw all their dirty sins on another, and went rejoicing into heaven according to the old dispensation. Thousands of Christs might have lived and died, and not one pain or consequence can be taken away except by process of natural law. The Saviours of the new dispensation were those who taught mankind the truth. The discourse closed with an old fashioned benediction, and the band played, while to the gentle strains I fled up the hill with the crowd.

Mrs. George started for Trenton, where she was to hold a circle in the evening. I visited Mrs. Patterson's tent, hoping to be able to have a sitting, but she was so busy that I could not wait, so I was disappointed there. I then went to Mrs. Glading's tent, where I ate cantelope and salt, but as she was busy, and was to speak in the evening,

I was again obliged to go without a sitting. So with all; they seemed busy; but I am not so sure but what they conceived the idea I was a reporter in disguise.

I strolled down by the babbling brook in the grove, where I found a bazaar, and extending my explorations a little farther on, found an old-fashioned out-door New-England cooking arrangement, which made me feel so hungry that I began to make farther investigation, when who should I find but my old friend Harry C. Gordon, of Philadelphia, who welcomed me with pleasure, invited me to partake of refreshments for the inner man, and in a few moments some excellent coffee, bread, meat, etc., dematerialized. Friend Harry is doing quite a flourishing notion business both among the campers and natives in the vicinity, and will no doubt come back to the city refreshed and invigorated, to again resume his sittings. I visited the spring and took a long walk up along the banks of the creek, filled myself up with pure Alderney milk, and again returned to the camp.

The mediums are having a good show this year and are mentioned from the platform, and I understand are holding public circles on the ground. I met many mediums on the ground. Among the number I will mention that brave old veteran worker, Mrs. Anthony, who, in her earnest zeal in speaking for the cause, seems to have renewed the fires of youth; Dr. and Mrs. Jennings, and many others. Those whose names are omitted will please excuse it, as time would not permit me to see all, and space would not allow of a report of everything.

At 7:35 I returned to the city better prepared to drive the quill the coming week, and shall probably visit the camp once more, the closing Sunday, August 27th.

ABBOTT.

Nemoka.

Having read in *The Spiritual Offering* an article criticising somewhat adversely the plan that is being worked out by a few earnest men, of organizing a village and permanent camp ground, to be called Nemoka, at Pine lake, near Lansing, Mich., I desire to say, that I have recently given this matter careful attention, and do not hesitate to emphatically commend it to the favorable notice of the people. I am far from being in sympathy with those who antagonize everything that to them does not seem absolutely perfect, especially when the general tendency is in the right direction. We must sort and sift carefully, being sure that a worthy object is not condemned because minor points are not all that is to be desired. I am satisfied that those who have this matter in charge are honestly laboring for the good of Spiritualism. The fact, that it is what has been termed "an individual enterprise, is a strong point in favor of success. What is everybody's business is nobody's," and this has been well proven in the matter of organizing a permanent camp ground in this State. The State association has tried again and again, but failed in every instance. The present plan is based on strict business principles, and, as I see it, gives promise of abundant success. After repeated failures on the part of the State association, a few men who have wealth, business integrity, and enthusiasm, have bargained for 100 acres of land, the best located and adapted to this purpose that could be found in Mich., agreeing to pay for the same \$5000. They have platted about two-thirds of this into two hundred lots, which they have offered for sale at \$25 each. On the balance stands a fine grove, the whole situated nine miles from Lansing, on a beautiful lake two miles long and nearly a mile wide, and a railroad depot close at hand. Purchasers of lots are not asked for their money until a clear title can be given. If when the \$5000 is due, this amount has not been pledged or deposited, then S. L. Shaw, of Saranac, who has for years been first and foremost in every good work as a Spiritualist, offers to advance the balance what is necessary to secure the sale and title, and take as security whatever remains of the 100 acres unsold. As soon, however, as means are raised from the sale of lots or otherwise to pay the entire sum, all the property unsold will go in to the hands of an association made up of owners of lots. As I see it, everything is fair, just, and honorable to all concerned, and a better plan could not possibly be devised. At least, let adverse critics hold their peace till they can furnish a better. Either a permanent camp ground is desirable, or it is not. If it is, then Nemoka is the plan and place for it, and I say, all honor to J. M. Potter and S. L. Shaw for their earnest enthusiastic efforts in its behalf. I believe the plan will prove a complete success, and those who have the means and desire a place where they can spend a few days or weeks of each year, devoted to rest, and the development of true manhood and womanhood from a Spiritual stand point, cannot do better than to buy a lot in what is destined to become "the great camp ground of the Northwest." Already I have heard people declare their intention of making Nemoka their permanent residence should the plan not miscarry. Nowhere in Mich., to-day, is there so good an opening for a good business investment. But speculation or business is not the object and should by no means be the ruling motive.

Human progression and Spiritual development should fill the hearts of all who become connected in any way with this grand and mighty scheme. With all those institutions which the wise and good in both worlds desire established for the healing and development of the race, with its annual and other gatherings, and permanent facilities for good, I can see with prophetic eye what a glorious light, and what a mighty power Nemoka is destined to become for liberating the race and developing a purer, better, nobler manhood and womanhood.

E. A. CHAPMAN.

Lowell, Mich.

A General Offer.

For the good of the cause; benefit of the suffering and spread of spiritual light and knowledge. Any one subscribing for MIND AND MATTER, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, through spirit aid, one full treatment for disease, or for obsession, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor.) We also give free use of hall, seance rooms, instruments, papers, etc., to lecturers, mediums, and investigators.

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